THE
PALESTINE EXPLORATION FUND

NOTES AND NEWS.

WE have once more, and for the third time, to announce that Her Majesty the QUEEN, our Patron, has made a donation to the Palestine Exploration Fund. His Royal Highness the Duke of Connaught has also become a donor to the Society.

We have the pleasure of communicating to our subscribers another paper by Herr Schumacher, giving the results of his recent visit to Southern Palestine. The map published with the paper shows the extent of his survey. It begins immediately south of Gaza, where our own map ends, Captain Conder's southern boundary being marked by the Wâdy Ghuzzeh. The extent of country surveyed includes a length along the coast of 26 miles, with an average breadth of 5 miles. The map includes 63 places, as against 7 in Smith's Atlas. There are also 40 drawings accompanying the MS., which are here reproduced.

The most interesting part of the paper is that describing the very singular brick building excavated at Askalan. In the present unfinished condition of the excavation it would be premature to make any guess at all as to the purpose and date of this building. The drawings and plans show that it is a building unlike any other in the country. Another brick building was also discovered by Schumacher at Tell esh Sheikh (at the southern end of his map). The Government have forbidden any further excavation; it is hoped, however, that destruction will be also forbidden.

A paper by Herr Schick describes the finding of the second aqueduct to the Pool of Siloam, whose existence was already suspected by Sir Charles Wilson. Herr Schick has hit upon the aqueduct in three places. It remains to be further examined and, if possible, cleared out.

The Report of the Public Meeting, held on Tuesday, June 28th, at the Royal Institution, was printed for this number of the *Quarterly Statement*, but owing to the absence of some of the speakers the addresses have not all been corrected. The Report, therefore, must stand over until January.

Readers of Captain Conder's books will be pleased to hear that another will be produced by the Committee immediately. It is already printed and will be issued early in November, in the same form as his preceding works. A general account of its contents will be found on p. 164.

Another paper has just been received from Herr Schumacher on researches and antiquarian discoveries made in and about Haifa and Akka. This will appear in January.

The paper by Mr. H. G. Tomkins approaches the question of the site of Gath from an entirely new point of view. In the modern name Tell es Safi he finds preserved the name of one of the heroes of Gath.

The French Dominican monks at Jerusalem have made some remarkable excavations on some land which they have lately acquired, about a furlong and a half outside the gate of Damascus. Six metres below the present level of the ground the workmen came on some arches of considerable extent, the walls of which had been very carefully built. At a short distance they found the basement of a chapel, before the entrance of which there was a tombstone covered with a long inscription, which, however, was stolen before any one thought of copying the inscription. About the middle of their property they found a large well-preserved mosaic, and upon the space all around being cleared the bases and other remains of great pillars were discovered. This is supposed to be the site of the great basilica built in the fifth century in honour of St. Stephen, by Eudoxia, the wife of Arcadius, the first of the long line of Eastern Emperors. A still more remarkable discovery was made while digging the trench for the foundations of the boundary wall which the Dominicans wished to build; the ground gave way and one of the workmen disappeared. On clearing out the place they came upon a large and beautiful hall which had been cut out of the rock; where the rock failed the gap was filled by admirable masonry. From two of the sides two large doorways led into two vaulted tombs, all of equal size. On each side of the vault there was a resting place for one coffin, and at the end opposite the entrance places for two. At the farthest end of the great hall a passage led to another excavated vault, in which stood three great covered sarcophagi. It is suggested that these sarcophagi contain the remains of Helena Queen of Adiabene and her sons. The quantity of bones found in these chambers was very great. In the middle of the great hall, in a hollow specially prepared, a sort of long metal box was found. It was adorned with representations of children holding garlands up on high. Unfortunately there was no inscription, nor anything which could furnish a clue to the period or the process of these sepulchral chambers.—*Globe, August* 23*rd*, 1886.

Another book on the City of David. This work is by the Rev. A. Bernstein, B.D. (Nisbet & Co.), and consists of information chiefly derived from Talmudic sources.

Herr Hanauer wishes the following corrections to be made in his letter on Khurbet Orma which appeared in the *Quarterly Statement* of January, 1886 :—

1. ערמק page 24, third line from bottom, should be ערמה.
2. קרם page 24, fifth line from bottom, should be הרם.
3. "rain-heap," page 25, third line from bottom, should be "ruin-heap."

At the moment of going to press there has arrived at the office of the Fund a capital of white marble, an account of which will be prepared for the Society by Professor Hayter Lewis. At present all that can be said is that it is of the highest architectural interest. It can be seen at Adam Street, by any one who calls between 10 and 5, except on Saturday, when the office closes at 2 P.M.

The following new members have joined the General Committee :—

Bishop of Salisbury.
Rev. W. Allen, Vicar of St. James's, Bermondsey.
Rev. Dr. Cunningham Geikie, Author of the "Life of Christ," "Hours with the Bible," &c.
Mr. J. W. Pease, M.P.
Mr. Francis Galton, F.R.S., President of the Anthropological Society.
Mr. Lawrence Gomme, Hon. Sec. of the Folk-Lore Society.
Mr. Guy le Strange.

The "Memoir of Twenty-one Years' Work" has quite run through its first edition of 1,500 copies, of which about 1,000 were asked for by subscribers, a hundred sent to the Press, and the rest were sold by the publishers. The new edition is now ready, with the correction of certain press errors. Those subscribers who have not yet asked for the book are reminded that it is ready for them.

Subscribers are requested to note that the financial year ends on December 31st, and are earnestly invited to forward their subscriptions for the current year before that date, and without waiting to be reminded. The Clerical Staff of the Society is kept as small as possible, and subscribers will bear in mind that they themselves can help to keep down expenses by sending their subscriptions without being called upon to do so.

The Palestine Pilgrims' Text Society has recently issued the "Mukadessy," translated and annotated by Mr. Guy Le Strange. The tracts already issued by the Society are—

1. Antoninus. } Translated by Aubrey Stewart, and annotated by Sir
2. Sancta Paula. } Charles Wilson.
3. Procopius. Translated by Aubrey Stewart, and annotated by Sir Charles Wilson and Professor Hayter Lewis.
4. El Mukadessy. Translated by Guy Le Strange, and annotated by Sir Charles Wilson and the translator.

In the Press are—

5. The Bordeaux Pilgrim.
6. The Norman French Description of Jerusalem. By Captain Conder and Walter Besant.
7. The Journey of the Abbot Daniel. Translation revised by Herr Khitrovo, of the St. Petersburg Exploration Society.

The subscription to the Society is One Guinea. The Palestine Fund lends its offices, and the management expenses are nothing but postage and a little clerk's work. As many publications are annually issued as the funds will allow. The Director is Sir CHARLES WILSON, and the Hon. Sec. is Mr. WALTER BESANT. The present number of members is only 75.

The Committee for conducting the Inquiry have not made any progress during the summer, but a report will be ready for next number of the *Quarterly Statement*.

The income of the Society, from May 31st, 1886, to October 8th, 1886, inclusive, was—from subscriptions and donations, £406 9*s*. 7*d*.; from all sources, £470 6*s*. 7*d*. The expenditure during the same period was £318 17*s*. 1*d*. On October 8th the balance in the Banks was £270 12*s*. 10*d*.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through their Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

Subscribers who do not receive the *Quarterly Statement* regularly, are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."

(2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

(4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society.

SYRIAN STONE LORE.

THE title of this work is intended to indicate its character. It is an attempt to build of stone rather than of paper, to restore ancient Palestine from the monuments rather than from ancient literature, to show what we should know of Syria had the Bible been lost, and also how such knowledge illustrates the Hebrew Scriptures. The inquiry is, however, carried down to later times, with the object of tracing the survival of ancient conditions to modern times, and in the later chapters contemporary literature has been allowed to assist in forming an estimate of the various ages.

The subjects under consideration are social and ethnographic rather than geographical, so that the danger of repetition of the author's previous books is small, though many scattered monographs have been used up. The authorities read and abstracted for the volume amount to some one hundred and twenty or more. In each age the questions of race, language, religion, literature, art, architecture, social status, trade, arms, costume, and manners are illustrated. The following is an abstract of the chapters composing the book :—

1. *The Canaanites.*—Turanians, including Hittites. Semitic tribes, including Amaur, Egyptians, and Philistines. The religions of Syria. The prosperity of the country in 1600 B.C. Spoils and tribute. Names of deities worshipped. The Hamathite hieroglyphs. Rude stone monuments, &c.

2. *The Phœnicians.*—Their origin, alphabet, colonies, religion, temples, dress, tombs, dances, architecture, arts, ships, commerce.

3. *The Hebrews.*—Evidence of their condition before the Captivity. The Siloam Text. The wealth of Hezekiah. Early Hebrew literature. Tribal sanctuaries. Tombs and beliefs as to the dead. Art, science, civilisation.

4. *Jews and Samaritans.*—Condition of Western Asia sixth to fourth century B.C. Invention of coins. Condition of Persia. Reason of the Captivity. Samaritans. The ten tribes and Gog and Magog. The Aramean alphabet. "Speech of Ashdod." Usury. The Pharisees. The condition of Jerusalem.

5. *The Greek Age.*—Early trade with India. Jewish coins. Greek influence on the Jews. Early Hebrew inscriptions. The palace of Hyrcanus. Jewish architecture.

6. *The Herodian Age.*—Pharisees, Sadducees, and Essenes. Languages. Syrian trade. Coins. Herod's temples and cities. Herodian architecture. The Roman policy before Nero.

7. *The Roman Age.*—Trade of the age. Condition of the Jews. Roman coins of Jerusalem. The Syrian Emperors. The Nabatheans. The South Arab immigration. Buildings of the Antomnes roads, Palmyra. The Gnostics. Jewish remains and inscriptions.

8. *The Byzantine Period.*—Survival of paganism. Chrysostom's and Cyril's description of Syria. The Eastern rites, baptism, &c. The heresies of the age. Superstitions. Byzantine trade. The alphabets employed. Luxury and poverty. Architecture of churches.

9. *The Arab Conquest.*—Early monumental history of the Arabs. The Persians in Syria. The rise of Islam. The sources of the Koran. Arab civilisation, architecture, literature, trade. The Dome of the Rock. Kufic and Neshki alphabets. Coins of the Khalifs. Toleration of the Christians.

10. *The Crusaders.*—Sketch of Crusading history. The origin and character of the Crusades. The Latins and the Eastern churches in Syria. Architecture. Government, trades, dress, and armour. Civil and ecclesiastical division of the country. The great castles. Literature, art, coins, seals, pictures. Decay of the Franks. Richard and St. Louis. The military orders. Assassins, &c.

In order to make the narrative as continuous as possible, details and *excursi* are confined to foot-notes, where authorities are quoted. The book is illustrated with three maps, taken from non-Biblical sources, representing Syria in 1300 B.C., in 500 A.D., and in 1300 A.D. There are besides about thirty illustrations, chiefly the author's own drawings from the original objects, including plans, inscriptions, statues, rude stone monuments, views, &c.

The book is dedicated by permission to H.R.H. Prince Albert Victor C. Edward of Wales, K.G., in memory of his interest in Palestine during his visit to the Holy Land in 1882. A good index is to be added, with description of illustrations and list of principal authorities. The author has striven to avoid controversy, and to render the work as completely as the limits allow a picture of Syrian civilisation in the various periods under notice.

NOTES BY CAPTAIN CONDER.

I.—Bronze Vase from Nablus.

This curious jug, now in the office of the Fund, I purchased in Nablus. The three heads represent some Pagan triad, but there is nothing to show date.

I observe, however, a representation on an engraved gem from King's Gnostic collection (Plate IV, Fig. 5, p. 209, King's "Gnostics"), very like my vase. Mr. King calls this a Bacchic vase.

II.—"Twenty-one Years' Work."

I may perhaps be allowed a few remarks on this excellent summary just published by the Palestine Exploration Fund Committee.

The map, p. 49, will be very useful. The "Pool of Bethesda" is shown in the present traditional site. In the fourth century it was shown at the "Twin Pools" at the north-west angle of the Haram. I believe Robinson's site at En Rogel to be the true one. It will be noted that the newly discovered wall is within some 30 yards of my proposed second wall. As to the course of the first wall on the south, I have shown it in my later maps rather further south than the line attributed to me on this plain. Warren's Ophel wall ought to be shown at the south-east angle of the Haram.

Page 64. The identification of Zephath and Sebeita is unsatisfactory. The two words have no letter in common. The Arabic for Zephath would be Safa.

Page 65. Hazeroth is not likely to have been as far north as Prof. Palmer thought. The true site is probably Burckhardt's 'Ain Hadhrah. I may note here that I have read carefully Dr. Trumbull's work and Mr. Baker Greene's "Hebrew Migrations," but do not agree with the topographical views of either. The latter especially is open to severe criticism, and ignores much that has now been made quite certain. For instance, Engedi is moved to the south of the Dead Sea.

Page 70. Shutneh is not the proper Arabic equivalent of Sitnah, which is spelt with Samech. Still the identification is not impossible.

Page 90. I feel great difficulty in accepting the "Rock altar" of Zorah, though Dr. Chaplin tells me he thinks it is one. Flat rocks were used as altars in all countries, but I know no instance of a hewn rock altar, and the picture recalls some of the quarry cuttings commonly found in Palestine.

Page 117. There appears to me to be no reason at all to identify Wâdy Suweinit with the rock Rimmon.

Page 129. Salam Isim should be Salem Tsion. The tombs found by M. Clermont-Ganneau, north of Jerusalem, are probably crusading. That of Simon the Just here figured is not one of them. It is further north.

Page 175. The large survey made under my direction of Gezer does not seem to bear out the theory as to the Levitical limits of the city. Careful search was made on all the rocks for further inscriptions, but none were found. These texts are the most puzzling of the antiquities of Palestine.

Page 189. The discovery of other tombs renders the proposed fixing of the Holy Sepulchre at the one here drawn less certain. It will be noted that I never more than suggested a possibility in this case.

Page 196. My description of the stone over Jacob's well will be found in the "Memoirs," Vol. II. This stone is certainly not older than the twelfth century A.D.

Page 203. Not only is Smith's "Bible Dictionary" rendered antiquated by its Jerusalem and other topographical articles, but the progress of archæology leaves it far behind in many other respects—*e.g.*, the article on the Phœnicians is now quite out of date. A more compendious dictionary is much needed, and nearly every article would probably have to be re-written. The hasty critical articles in the new edition of the "Encyclopædia Britannica" do not supply this want. The best work of the kind, the "Variorum Bible," is too slight for the purpose of a scholar. There is indeed at present no really modern Bible Dictionary.

III.—Kokaba.

This place, mentioned by Julius Africanus (see Eusebius, H. E. I., viii, 14), and in the Onomasticon, *s.v.* Choba, and again by Epiphanius, Hæres xviii 1, xix 1–2, xxix 7, xxx 2–18, xl 1, liii 1, was beyond Jordan in Bataned, near Edrei and Ashtaroth Karnaim. It has been vainly sought on former maps, being a town of the Ebionites or early Christians of Bashan. On the new survey of the district I find a Kaukab marked seven miles west of Tell 'Ashtarah. It is said in the memoir to be a large ruin with ancient masonry. This seems to me the best find in the limits of the piece of Bashan surveyed.

LIST OF IDENTIFICATIONS, BY CAPTAIN CONDER, R.E., INSERTED ON BIBLE SOCIETY'S NEW MAPS.

1. Luz.
2. Migdol el.
3. Ummah.
4. Dabbasheth.
5. Beth Dagon.
6. Lasharon.
7. Adami.
8. Remeth.
9. Rabbith.
10. Tirzah.
11. Abel Meholah.
12. Ramoth Gilead.
13. Rakkon.
14. Timnath Serah.
15. Bezek.
16. Bezek.
17. Naarath.
18. Jazer.
19. Gibeah.
20. Kirjath Jearim.
21. Hareth.
22. Kanaan.
23. Debir.
24. Hezron.
25. Bamoth Baal.
26. Beth Peor.
27. Beth Jeshimoth.
28. Beth Gamul.
29. Hill Hachilah.
30. Mejarkon.
31. Archi.
32. Seneh.

33. Bozez.
34. Nephtoah.
35. Galem.
36. Beth Haccerem.
37. Hazor (Benjamin).
38. Gederah (do.).
39. Irpeel.
40. Archi.
41. Caphar Hananiah.
42. Archelais.
43. Beth Laban.
44. Kadesh on Orontes.

The boundaries of the tribes, and those of Judea, Samaria, Galilee, &c., are also as laid down by Captain Conder, R.E. The scale of the maps does not admit of introducing many names of minor importance which are, nevertheless, now well fixed.

ACROSS THE JORDAN.

A Reply to C. R. C.'s Notes thereon.

In the April *Quarterly Statement* (1886) I find some "Notes on Across the Jordan," by Captain Conder. The remarks made are very useful, and I am thankful for the author's thorough critique and review, but I find it necessary to reply to a few remarks, and to correct some errors made in the press.

1. *'Ain es Sfêra* (or es Sfeira), pp. 259, 262, of Mr. Oliphant's account, proposed to be rendered "the yellowish spring" by Captain Conder, is correct and has to be written عين الصفيرا, according to information gathered on the spot.

2. *El 'Araj* written الاعرج, p. 244, of Mr. Oliphant's account would doubtless render "the lane," but never "the ascent" as Captain Conder proposes, which had to be spelled without an aleif العرج; there is no reason to call the place an ascent, while it is situate on a dead level plain, the Buteiha. I have also mapped and explored the site, and would maintain with Mr. Oliphant the original spelling and meaning.

3. *Tulûl Kana'ân* تلول كنعان, p. 199. *Tulûl* must be written with one l in the middle, not "Tullûl" as adopted in the "Map and Memoirs of Western Palestine." The singular Tel تلّ has a sheddi ّ but the plural Tulûl تلول no more. The same mistake must be altered in "Tullûl el Hesh," p. 231. *Kana'ân* is the carefully gathered original correct spelling.

4. *Et Tîreh* was originally spelt الطيرة by me, but was altered in the press into the false التيرة.

5. *Wâdy 'Ulleika* وادي عُلّيقة, p. 101, can also be written عُلّيقى, but is omitted in the map. It is the Wâdy running close east to 'Arâk el Heitalîyeh into the Yarmûk, and must be trans-written with two l's, not

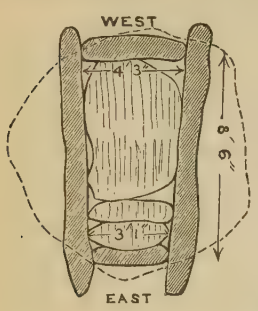
"'Uleika." This very common name of a valley or spring can hardly be rendered "the overhanging," but means rather the valley of the bramble (blackberry), a shrub growing luxuriously at any place in Palestine where there is abundance of water, and with predilection in wâdies.

6. *Feddâns* (Yôkes), p. 22. Captain Conder doubts my statement that a Haurân Feddân is half the Feddân of Western Palestine. A Feddân in general is a very indefinite signification; literally it means the ploughing work of a pair of oxen done in a season, and villages are valued according to the number of feddâns they occupy; but as the villages situated on a hilly part of country would naturally do but half the work of those on the plain, they silently adopted two pairs of oxen, working alternatively six to eight hours a day, to make the meaning equal. This alteration to suit the circumstances of the case was by-and-by erroneously adopted by a good part of the Fellâhîn of the plains of Western Palestine, while the Fellâhîn of the Transjordan plateau kept their one pair of oxen by. It is therefore usual to ask during any inquiry made at a village about its Feddâns or land property: "Kam feddân bitshiddu (how many feddâns do you drive)?" and after the question is answered, to ask again: "el Feddân kam râs (how many heads to a feddân)?" The difference is so great in Western Palestine that the surface of a feddân varies between 100, 120, 150, and even 200 dunums, a dunum being 1,600 square dra' or 900 square metres, and that therefore, in mentioning the number of feddâns of a village, the meaning of its feddâns should irremissably be explained.

7. *Medany* (مديذة) is a very common word used in this form in vulgar Arabic, but must be written مئذنة Ma'adne in correct Arabic, deriving from أذّن "addin," to call to prayer, and represents the minaret of a mosque.

8. *Dolmens.* The explanation given by Captain Conder as to these monuments is interesting; but in spite of "the old idea," I am still not yet fully convinced to the contrary of my views expressed in "Across the Jordan," considering dolmens to be ancient burial places, all the more as I had opportunity to explore in 'Ajlûn, near Irbid, hundreds of dolmens with more leisure and exactitude than I was able to do in Jaulân. I opened several specimens and found in the interior of the dolmen, after lifting away 14 inches of common earth (humus) a mass consisting of ashes mixed with small pieces of burned coal, undoubted remains of *crumbling bones* nearly fallen to dust, and several *brass rings* 3 inches in diameter. These brass rings showed a very primitive ornamentation carved round a part of their outside. Below this mass I found a *stone slab* of different size, to which sometimes smaller stones were added to fill out the space of the dolmen-interior, and below this slab I generally found the bare rock. The dolmens were without exception conical, with an average interior length of 8 feet 6 inches, and a width of the western part of 4 feet 3 inches, and in the east of 3 feet 1 inch; some specimens were of larger size still. Each

size of the dolmen was built up with one single slab, and the whole covered as a rule with one single slab. They were built on a circular foundation raised 3 feet and more above earth. In my account of 'Ajlûn, I will reproduce these discoveries more thoroughly. I now beg to ask: What was the object of a foot slab in the interior? Whence came ornaments and bones? Why were *also these specimens*, as a rule, exactly oriented to the rising sun? Why long and narrow, broader in the west than in the east, and thereby of the clear shape of a sarcophagus? Why were small openings pierced in the end slab (Jaulân)—was it not to dispense libations to the beloved dead? The specimens of 'Ajlûn were, as those found in Jaulân, entirely covered above and all round, and the idea was therefore not "so foolish" as to leave the corpse to rot above ground, and liable to attacks of wild animals. Finally, it is possible to admit that these dolmens, numbering hundreds, erected close to each other, were altar shrines? I should think they formed a graveyard.



I should be glad to listen to the discussion of this question by a third person.

9. *Tell el Ash'ary* ("Across the Jordan," p. 208). A careful re-study of the passages of the Bible mentioning Ashtaroth and Ashtaroth Karnaim has convinced me that I have been wrong in stating that there was another Ashtaroth mentioned in the Bible distinct from Ashtaroth Karnaim. As to the predicate "Karnaim," Ritter ("Erdkimde," xv b, ii b, p. 822), also states that it is derived from a mythological character, and is supported in this by Winer ("Bibl. Realw.," i, p. 109).

10. Captain Conder asks, "Why are the Ahseinûjeh rendered foxes?" On my described visit to et Tîreh (p. 220) in Haurân I shot a wild animal living in the ruins, and took the skin home. This animal is not only in Haurân, but throughout Western Palestine, very common, and is called *Ahseiny* or *Abu Ahseiny;* by the Bedouins curiously enough also Ahseinûjeh. I sent the skin to a friend in Germany to define the genus of the animal, and he replied: "Your Ahseiny represents a Syrian specimen of our common Reinecke, a Canis vulpes;" therefore I rendered Abu Ahseiny, a Syrian fox. The proper significations Abu'l Ahsein and Tha'lib for foxes are also known in vulgar Arabic, but up to now I never came across an animal thus called by the natives. The number of foxes shot annually in the vineyards of the Colony at Haifa are invariably called Abu Ahseiny by the Arabs.

The Greek inscription of er Rumsanîyeh, given on p. 81 of the April *Quarterly Statement*, was discovered by me in 1884, long before the Jews settled at that place. (See "Der Djôlan," von G. Schumacher, 1884–1885.) I then found and cleansed this stone and other inscriptions and ornaments of the Constantine era hidden among the rubbish of an old Khân

34° 30'
31° 30'
31° 30'
Quarantine
Wâdy el Kahra
GAZA
Tell el Mŭntâr
Tell el 'Ajjûl
Caves
Sarphend
Tell el Keis
Sh. Rashed
Shejarat Beharia
Wady Ghuzzeh
Hanâjereh
Sh. Nebhân
Tell el Hadab
A

Both inscription and design seem not to be reproduced carefully by the Jews.

In addition to the account of the sites of the eastern shore of Lake Tiberias, mentioned on the same and the foregoing pages, I would (according to my explorations made in 1884—see "Der Djôlan") like to add, that the suggestion of Mr. Oliphant as to *el Lâwiyeh* and its Jewish character would be confirmed by showing that el Lâwiyeh اللاوية renders "the Levite."

I should here like to give a Postscriptum relative to my "Researches in Southern Palestine." I there mentioned *Tell en Keiz* as the place where the Jupiter Statue was found, and added, that if not, according to Pliny, Anthedon was to be looked for north of Gaza, I should not hesitate to identify Tell en Keiz with that old site. I now find in "Zeitschrift des Deutschen Palästina Vereins," vol. vii, p. 5 ff, that G. Gatt of Gaza discovered in 1884 an ancient site one hour and a half north of the Mîneh of Gaza, on the beach, called *Teda*, which represents the Greek form of *Anthedon*, and in the same account Professor Guthe states, that in the Annales of Eutychius a *Tadûn* (633) of the vicinity of Gaza is mentioned, and also by Stark ("Gaza u. die Phil. Küste," p. 565). According to these results, the question as to the true situation of Anthedon may be considered as settled.

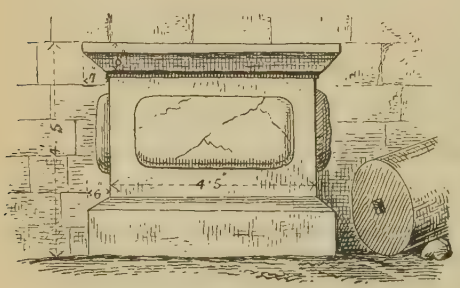
Haifa, *August 4th*, 1886. G. Schumacher.

RESEARCHES IN SOUTHERN PALESTINE.

By G. Schumacher.

In obedience to the Arabic proverb, "Erkab 'al' Fejer, tiksab nahâr" (Mount in the dawn, you gain a day), we started at midnight of June 11th, 1886, from Jaffa and took our way southwards towards Gaza, accompanied by a bright moon—this time of the year and in this country preferable to the sunbeams of the day. Our guide, Mustapha, who pretended to be familiar with every sand-dune between the two cities, accompanied us barefooted, and merely clothed in his shirt, with his wide pantaloons thrown over his shoulders, swinging a mighty dabbûs, or cane, in his hands, and playing tumbling tricks as if he had never made acquaintance with fatigue. The sand-dunes which border Jaffa to the south were soon passed, and we took our course to the sandy beach, where a gentle breeze from the west refreshed us. The first signs of the day appeared after a three hours' ride, when crossing the small Nahr Rûbîn; our horses were watered, and we began to arrange our toilette, while Mustapha realized this short pause for a sound sleep on the moist sand. The sun threw its first rays over the monotonous country when the white-washed cupola of Nebi Yûnis appeared; and near the shores of Nahr Sukereir we made a second rest. The horses

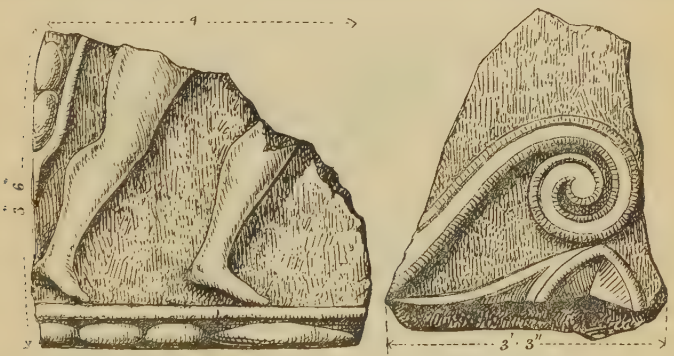
were fed, some of the dry shrubs were gathered and kindled, and a small coffee kettle soon furnished us with that useful beverage with which Europeans soon become familiar, and which in heat, wet, or cold always renders itself indispensable. Mustapha, in spite of religion and Ramadân (the Mohammedan Lent), preferred a cup and a cigarette to a second rest, and then off we started on the shore. The track in the sand now turns somewhat inland, several wells were passed, dug in the sand, where Bedouins watered their camels and carried off water for drinking purposes in buckskins (Kirbe's) to the waterless desert; the ruins of the ancient port of Asdûd (Mînet el Kula'h) with its round-cornered towers were shortly visited, and about two in the afternoon we climbed up to the wely of the Sheikh' Awed (the Moslem Saint, so greatly venerated by the Bedouin tribes of the vicinity), and thence through cactus hedges and *débris* to the ruins of *Askelon*, now 'Askalân. We entered the old site from the north, where the fallen remains of the city wall show large granite columns built into it, and along a road, which to the right and left was undermined by natives excavating marble slabs and other antiques, we enter one of the gardens planted with figs, legumes, water-melons, and the highly-appreciated onions (shallots) of 'Askalân. Here we were informed that the Government had forbidden further excavations, but that nevertheless every suitable marble piece is transported as it is, or, in case of considerable weight, sawn into portable slabs and sold to Gaza and Jaffa, to be placed over the entrances of private buildings. Our inquiry whether any ancient brick building (of which I had intelligence) was discovered, was unexpectedly answered in the negative, and we were therefore obliged to confine ourselves to good luck and our own research. In struggling through the ancient site, thoroughly grubbed into, the noise of a saw struck our ears, and on approaching we found several natives at work cutting a slab of beautiful white marble into pieces. The slab was originally about 16 feet below the surface of the earth and measured 4 feet 5 inches in every direction; it had an unfinished cornice on its upper part, which was to be worked all round the block, as well as other uncompleted ornaments in the middle, in its central, and lower part. It was placed close to a well-masoned southern wall of sandstones; and several large granite columns of 14 and 18 feet in length, and 1 foot 10 inches in diameter at the base, were lying about the marble block. It may have been a pagan altar, which, like other parts of architecture of classical age, were brought crudely worked to their place of destination, and there finished with all the ornamental



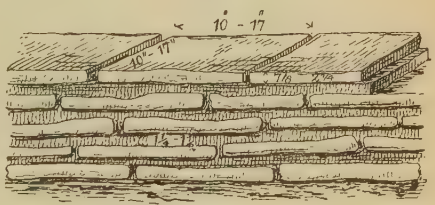
ANCIENT MARBLE SLAB AT 'ASKALÂN.

details. The unmerciful saw, guided by three apathetic natives, two of which were pulling and one pouring sand and water into the cut, forced its way deeper and deeper into this valuable antiquity, and on my return homewards I found the slab cut into pieces of 1 foot thickness and partly carried away. *O tempora, O mores!*

We wandered further south-west, examined here and there the deep pits, but could not discover anything else but ancient sandstone walls, fragments of granite columns, tolerably well-carved Corinthian capitals, and attic bases of marble, one of which carried the following inscription: Small ornaments, parts with mouldings of human bodies, &c., and finally also the remains, of which we were in search, of brick buildings. These were excavated to a depth of 18 feet, and presented a wall facing west, with

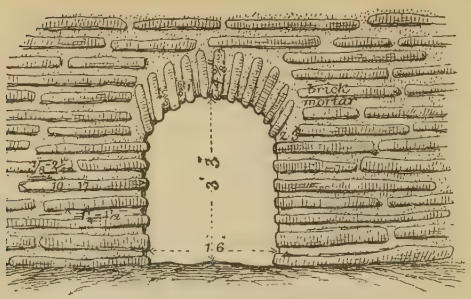


two vaulted small openings of 3 feet 3 inches in height and 1 foot 6 inches in width; several others of indistinct character were found between, but were shut by masonry. The wall consisted of burned bricks of a dark reddish-brown colour, each brick, being generally $\frac{7}{8}$ to $1\frac{1}{4}$ and some even $2\frac{1}{4}$ inches thick, and from 11 to 12 inches (some 1 foot 5 inches) long and wide; they were unevenly worked, and combined by a white good mortar mixed with chalk, ashes, and rough sea-sand, the joints being uncommonly thick, from $1\frac{1}{4}$ to $1\frac{1}{2}$ inches.



BRICKWORK AT 'ASKALÂN.

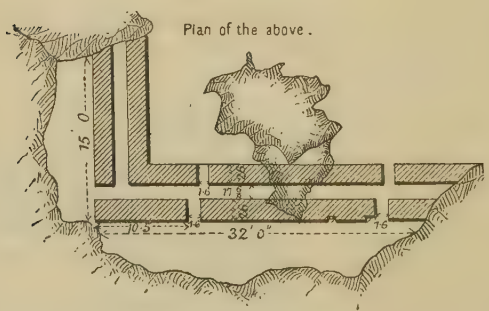
The arched vaults were constructed of small arch bricks $4\frac{3}{4}$ inches high and 1 inch thick, with joints of $\frac{5}{8}$ in. to $\frac{3}{4}$ in. between; they were not worked in a conic shape, nor do they run radially to the central point of the arch;



VAULTED OPENING IN THE BRICK WALL.

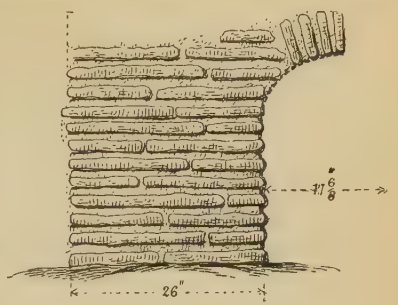
they stand steeper near the springer. The horizontal brick layers were joined very arbitrarily to the vaults—as seen from the sketch below.

BRICK BUILDING AT 'ASKALÂN.



In passing through the described openings, we find the breadth of the wall to be 26 inches, and a small vaulted but fallen passage, called "ed Dakkakîn" (the stores) by the natives, of $17\frac{3}{4}$ inches wide separates it from a second wall of same construction as the exterior one, with same vaulted openings which finally led into a large room filled up with *débris*,

but which, without further excavation, could not be examined. It is evident that the wall first described was the exterior one of the building, and that the passage between it and the second wall was merely arranged to save masonry work. The total length of the excavated exterior wall is 32 feet; at its northern end it turns in a right angle eastwards and is excavated to a length of 15 feet, with a vaulted opening in correspondence with the passage. The exterior wall was formerly plastered, but the plaster is now totally demolished.



SECTION OF PASSAGE.

At this place (so we were told by the natives) several marble statues were found—human figures "of the double size of a man," a male person with a beard embracing a child, and a female person aside of them, all cut out of one piece of marble; but as the Government had strictly forbidden to excavate, they immediately filled the pits up again, fearing that Europeans might come and take the "tasaivîr" of the "Asnâm" (the pictures of the idols) and show them to the Government, which would be a confiscation of their property.

I had no excavation materials on hand, nor would the natives lend me their primitive instruments, and I cannot therefore verify the above statements; all I can state is, that at the place above described, more excavation work was done than anywhere else within the ruins—a sign that the excavation proved valuable. On my return home, a renowned native antiquarian at Acca told me secretly that at 'Askalân marble statues were discovered, and that he had the intention of looking after them shortly.

But the sunbeams became more and more oblique, and we were obliged to leave; in the shadow of the eastern city wall, near the place where, owing to tradition, a "bint melek" (Lady Stanhope evidently) once made large excavations, we took our dinner, on the summit of high sand-dunes which cover rapidly the great interesting remains of 'Askalân, from which the best view over the rummaged old site is obtained, and thence we rode along a sandy road to Barbâra (Bûrberah on the map), through the badly reputed *Wâdy et Tahra*, and the olive groves and cactus hedges, into the city of Gaza, which we reached at sunset.

Gaza has, according to information obtained from reliable sources, now a population of over 20,000 souls, one-hundredth of them being Christians. Its trade with an excellent quality of barley to Egypt flourishes, and wealth increases; but the population, being twenty years behind the time, and still in a very low state of civilization, still adhere firmly to the old way: they live poorly; even the rich have as a daily meal "fûl" (beans), with an onion and a piece of roughly ground barley bread; meat is not wanted, and the stores of the wide Sûk, although numerous, contain but such

articles as may be asked for by the poorest fellâhin class of inhabitants of Northern Palestine. The population, with the exception of the above-mentioned 200 Christians, consist of fanatic moslems, who now prevent every European from visiting the Jâma' el Kebîr or St. John's Church (see "Memoirs of Palestine Exploration Fund," vol. iii, p. 240, 242, ff), and are supported in this by the Kaimakam of the place, who only allows a short visit to the church in company of Zaptiehs, and these are ordered to prevent any sketching or writing. The interior of the city was not so bad as expected; the streets are tolerably wide, and though there is want of water, they are clean; the houses of the Hâret ed Darej are well built with sandstones; they are high and generally vaulted, small wooden covered and closed balconies project from either side of the house, or are replaced by a wooden porch—an architecture generally adopted in Egypt, but unknown in Galilee. A great contrast to this quarter is the Hâret es Seijjûje, a clump of mud huts with a degenerate fanatic population who greet the stranger with stones, and, as the latter are not very abundant, with sand. A general view of the city, which lies on a flat little elevated portion of land between extensive and fine olive groves and cactus hedges, can be obtained from the summit of the only hill near, the Tell el Muntâr (tomb of Samson).

Corinthian marble capitals and columns lie about in the yards, and many a slab of fine marble with fragments of mouldings are built into the walls; but it seems difficult to state whether they were excavated at Gaza or brought hither from 'Askalân. The following Greek inscription, with raised letters, was brought to me as being recently found a little outside of the city.

GREEK INSCRIPTION ON MARBLE.

Drinking water of a brackish taste is obtained from wells of remarkable depth; I measured one which had a depth of 124 feet.

The "Mîneh" or port of Gaza, can be reached after a two miles' ride through deep sand. Nothing of interest to be found there, with the exception of the "Traquair," a fine English mercantile steamer, which was wrecked and thrown ashore just below the Quarantine; efforts have been made to float her again, but the work has already cost six human lives, and is aggravated by a permanent high sea.

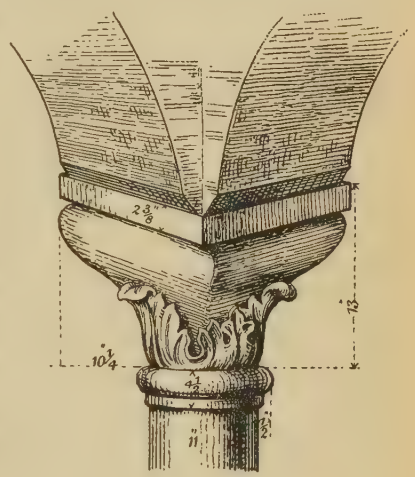
Early on the morning of June 14th we left Gaza for the Philistine desert; a dew and breezeless night proved to proceed a hot day, and we had scarcely reached Tell el'Ajûl (or rather el 'Ujûl تَلّ العُجُول, but not

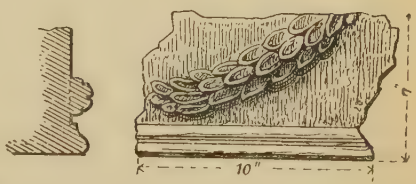
"Tell el'Ajjûl," تل العجول, as written on Map, Sheet XIX, and "Memoirs," III, page 253, ff), on the borders of Wâdy Ghuzzeh, when a blazing heat, of 124° Fahr. in the shade, combined by a south-eastern wind of the desert, nearly rendered a further advancing impossible. We climbed up the famous Tell el 'Ajûl, and stood on the spot where the famous phantom yellow calf is wont to stand, indicating a hidden treasure. Our guide Haj 'Aly, a learned highwayman and government officer, *ex-officio*, recounted the fame (also mentioned in "Memoirs," III, p. 255): "On every eve a yellow calf appeared on the summit of the hill, and passed the night on the same spot; but it was in nobody's power to seize it, therefore the old people held it to be sacred, and worshipped at the Tell." In "Memoirs," III, p. 255, we find a note subject to this fame and the discovery of the "Jupiter statue" there; but, according to information obtained, the Tell el'Ajûl is not the same where in 1879 this great marble statue ("Memoirs," III, p. 254) was discovered; that hill is called *Tell en Keiz* (or in better Arabic, probably, Tell el ne Keiz), and is situate opposite Tell el 'Ajûl, a mile nearly due west, nearer to the sea, and on the other bank of the Wâdy Ghuzzeh (probably "Tell Nujeid," on Sheet XIX). It is an isolated round hill, elevated but 40 feet above the ground, smaller than Tell el 'Ajûl, and covered with pottery and building stones, and widely excavated on its summit. Our guide pretended to have been present when the statue was found, and the neighbouring Bedouins, 'Arab el Mallâha, confirmed this statement to me, which also corresponds with the statements given in "Zeitschrift des Deutschen Palästina Vereins," vol. ii, p. 183; "Bericht über die Statue, von Gaza," von Lic. Guthe: Leipzig, 1879. On Tell el 'Ajûl I discovered no excavations, but merely natural fissures of water on its southern slopes towards the wâdy, and some caves which, according to tradition, contain hidden treasures, watched by a black chicken, followed by seven young chickens, who from time to time appear at the entrance of the caves, but disappear as soon as people approach.

From Tell en Keiz (this is the exact Bedouin pronunciation) we rode down to the beach, climbed up the sandy hill of Tell esh Shûbâni, at the mouth of Wâdy Ghuzzeh, but could not discover any remains worth mentioning. Our object was to discover the ancient site of the "maritime city *Anthedon*," mentioned by Josephus ("Wars," Book I, xx, 3; I, viii, 4; I, iv, 2, &c.), which Van de Verde, Sepp and others, place somewhere near the Wâdy Ghuzzeh, but no similar name could be discovered. I should not hesitate to identify Anthedon, or Agrippias as it was afterwards called by King Herod ("Wars," I, iv, 2), with Tell en Keiz, which proved to be a remarkable place by the statue discovered, the building stones excavated, and the large extension of the ancient remains found round the Tell, and the distance of 20 stadiums from Gaza (Sepp, "Jerusalem und das Heilige Land," ii, p. 628), would be near enough, but Professor Guthe in his mentioned article ("Zeitschrift," D.P.V., ii, p. 183), places Anthedon, according to Pliny, *north* of Gaza. (See note in letter dated August, 1886, p. 171.)

Little south of the Tell en Keiz, lies the sacred tree *Shejarat Umm 'Amir;* it strikes one's mind how many Mohammedan tombs and wells, all carefully whitewashed, are found along this coast from Jaffa to the boundary of Egypt, and on expressing my surprise about this fact to a learned Mohammedan, he exclaimed: "Eh! Ma t'arif innhu hal' shutt wâd en Nebi?"—(Do you not know that this coast represents the valley of the Prophet?) Leaving Shej. Umm 'Amir we gain the road again, passing through miserable camps of the 'Arab el Mallâha and a depression called Halfa, covered with rush beds, used by the Bedouins for matting, and reach the *Shejarat Behrâria*, a fine "sidri" (lotus tree سدر) to the right, and a "jummêzi" (sycamore) to the left of the road, where we ventured to find a shelter from the burning sun. This Shejarat Behrâria, a name very commonly known in the vicinity, may be identified with the "Shejarat Ghanâim" of Sheet XIX, although "Ghanâim" did not prove to be the correct vulgar designation, according to my researches. Shejarat Behrâria is remarkable for the great numbers of migratory pigeons who build their nests during the winter on this tree, and are hunted by the Gaziots. The blazing heat soon removed us from this place, and we went ahead again; to our right, two fig-tree gardens, *Krum abu ma'ali*, and several others covered with drift-sand up to their crowns were passed, and at ten in the morning we reached the first palms of Deir el Belah, the watered gardens *Biarât Abu Sitti;* westwards, and close to them, a depression some acres wide, called *el Mallâha*, is used for collecting cooking-salt. This sandy depression is separated from the sea and enclosed by sand-dunes all round; during the winter it is filled by rain-water about a foot deep, which is gathered from the slopes of the dunes covered with salty sea-sand, and when the sun becomes more intense the water evaporates, and a salt precipitate remains; in summer, wells are dug near the beach and the brackish water carried in jars from there to the Mallâha for the same purpose. Water of the sea is never used. A similar manipulation for getting cooking-salt is in use on the coast round Haifa. A hundred yards east of Biarât abu Sitti, rises the (*Tell*) *el Hadab*, a broad, long stretched hill, with Bedouin huts on its northern slopes, and artificial small caves, excavated by the fellahîn for the purpose of storing grain. The huts are here covered with rush, of which there is abundance; aside of the huts some pottery was dug out, traces of masoned walls, and a demolished marble capital. "Hadab" حدب and "Kôz" قوز are local Bedouin expressions for Tell or hill. Taking from el Hadab our direction towards the town, we leave a small hill to our right near the sea-shore called *Tell Khuzk ekweia'a* by the Bedouins. *Deir el Belah* was reached at eleven in the morning, and the heat became so sultry that we hurried to find shelter in the Mohammedan tomb *Khudr Abu Abbâs*, which, being vaulted, offered us a cooler retreat than the shade of a tree. First of all we had to remove a dozen of lazy fellahîn who, during the month of Ramadân, spent the nights eating and the day

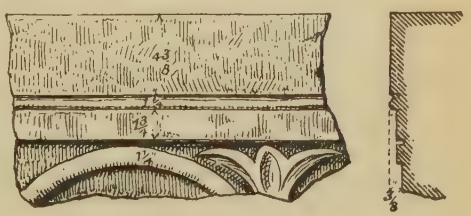
sleeping in the Weli, while the crops on their fields ripen and over-ripen and become wasted ; after that work was done a second class of inhabitants, smaller in size, but more obstinate in their perseverance, were to be removed by using a new rush broom ; the field now seemed to be somehow suitable for a rest, and after taking a cup of Mocha and driving the fellahîn outside of the Khudr, the interior could quietly be explored. I fully agree with the statements made relative to this building in the "Memoirs," III, p. 247 ; the disposition of the three apses in the eastern wall of the underground chamber prove its origin as a Christian chapel. I have also compared the two Greek inscriptions given in the "Memoirs" with the originals. They are getting rapidly defaced. A defaced Kor'an inscription was also found on the floor of the chapel. Of the others, remains, capitals and bits of marble ornaments, I here add some specimens.





Above the door of a modern mosque in the western part of the village I found an old Arabic inscription carved on a small marble piece, of which I took a squeeze and photograph.

The huts of Deir el Belah are built partly of stones, partly of mud, and number in all 125 ; the population may not exceed 500 souls, it being next to Kkân Yûnis, the most populous town between Gaza and the Egyptian borders. The population is Mohammedan, with the exception of one Christian family which arrived a couple of days before us from Es Salt, and who confirmed to us that recently Deir el Belah was inhabited by numerous Christians. Ed Deir (generally called) was recently the scene of a bloody event : a Government soldier stationed at the round modern tower of the town, was ordered to collect the tithes from



the Bedouins near; on such an occasion he ill-treated a Bedouin of the Hanâjereh tribe, who subsequently struck the soldier, mounted on his horse and hurried off; the soldier followed, and on approaching he fired his rifle at the Bedouin, who fell off his horse and died on the spot in the middle of the village. The Fellahîn population of Ed Deir, fearing the blood-revenge of the Bedouin tribe, seized the soldier in his "fortress" and brought him to the Head Sheikh of the Hanâjereh, who took him, dragged him up to a hill close by and cut him there into pieces. The Mutasarrif Pasha of Jerusalem immediately ordered 300 soldiers to persecute the tribe, who meanwhile had taken refuge in the desert called Wâdy Zâmil, and as they could not be followed there the soldiers cut down their grain fields, destroyed their large water-melon plantations, and camped on their main camping field in a hamlet called Sheikh Hamûda (see map), where they were still stationed during our trip. The case has not yet been settled, and as the Bedouins of the district of Gaza are in no way fully subjected, it may lead to troubles of some extent.

We could not leave Ed Deir on account of the still lasting heat until 4.40 in the afternoon. This village being the last mapped on Sheet XIX of the Map of the Palestine Exploration Fund, I hence took a sketch of the country to be explored south and east of it, using a compass for measuring the angles, a barometer for approximate heights, and a regulated watch, and the distance Deir el Belah (Mêdanet)—Khân Yûnis as a base line measured by the paces of my steady walking horse compared with time. The photographic apparatus used failed for the greater part, as the gelatine dissolved from the plates by the tropical heat. The little map, scale $\frac{3}{8}$ of an inch to a mile, annexed to this report, may, therefore, only be considered the result of a flying survey of part of Southern Palestine.

Eight hundred yards south of the town an ancient well, *Bîr Umm Mauju* (or "ammanju" as given by some Bedouins), was opened. It is well built up with sandstone masonry, the stones being of large size and of circular shape, and measures 23 feet in diameter; its present depth is 31 feet, has no water, and was some years ago partly filled up by Bedouins who had a dispute about it with the Fellahîn of ed Deir. Starting from this well at 5.10 we took a southern course across sand-dunes, passed after 600 yards the *Tell Umm Ibrîk*, then crossed the dry Wâdy es Selka, leaving to our right the mound *Kôz Umm ed Daheir*, covered with brushwood, and then joined the direct road of Deir el Belah. The country is level, sandy, and without trees; but in spring an abundant growth of grass appears for a short time, and the 'Arab el Inseirât, together with the mentioned 'Arab el Hanâjereh, sow grain and graze their herds here between ed Deir and Khân Yûnis; in summer they plant water-melons of an excellent kind. At 5.40 we cross a strip of sand extending eastwards into the fields; it is the boundary between the lands of ed Deir and Khân Yûnis; at the same time, the electric telegraph joins the road—a strange appearance of civilization in this deserted country—and also the great Sultâni (road) coming directly from Gaza to Egypt, leaving ed Deir to the west. Some isolated poor jummeiz trees now and then appear, and deep ditches accompanying the

road on both sides (they have been dug by the proprietors of the water-melon plantations), and the sand thrown up in heaps along their boundaries, the easiest way to secure a fence in this country absolutely deprived of stones. At 6.11 we cross the small and dry *Wâdy el Halîb*, and half-an-hour later we enter the gardens of *Khan Yûnis*, planted along a low range of hills. The main road is left sufficiently wide—prickly pears, sidri bushes, and heaps of sand with ditches border the road ; and gardens planted with figs, apricots, mulberries, water-melons, jummeiz, legumes, and now and then also with a tall palm tree. The road leads in a straight line through these gardens, sometimes up to 45 feet wide, and joined by rectangular side-ways of less width ; at 8 o'clock we reach the huts, *Khân* and Mosque of *Yûnis*. Here we made up our mind to pass the night. The elders of the village were just at table ; they invited us with the usual oriental hospitality, and as kindly as a hungry person—being all day without any sort of meal, deprived even of water and tobacco, can possibly be expected to respond, we, for good reasons, did not hesitate to join them in their scanty meal, being composed of beans, leban (sour milk), and bread. The Khân itself is a modern small rectangular building, merely a sort of porch (lîvân with open arcades) on which mats for guests are spread ; opposite on the road we find a stable for the horses, a dark and smoky room without windows and but one door, but nevertheless a much wanted shelter for persons travelling in winter. Close by, to the east, rises the fine minaret and mosque, together with the ancient Khân building erected by Sultân Barkûk, built in the Arabic style of architecture, of sandstone and marble, with fair architectural details. The whole building has a length of 237 feet, and a width of 38 feet at the gate, and was flanked on each of its four corners by a round tower ; a large wing added to the southern end is fallen. The "Khân" had two stories, the lower being the Khân itself, the upper evidently rooms for guests with the Jâma'. The main entrance facing west is spanned by a pointed arch, and in its bay a second gate with a segmental arch was constructed. The entrance is ornamented with lion figures, Kor'an citations and arabesques, above which on each side of the gate the name of "Sultan Barkûk" and a dedication to him is engraved. The entablature of the second story ended in a sort of ridge flower.

INSCRIPTION A.

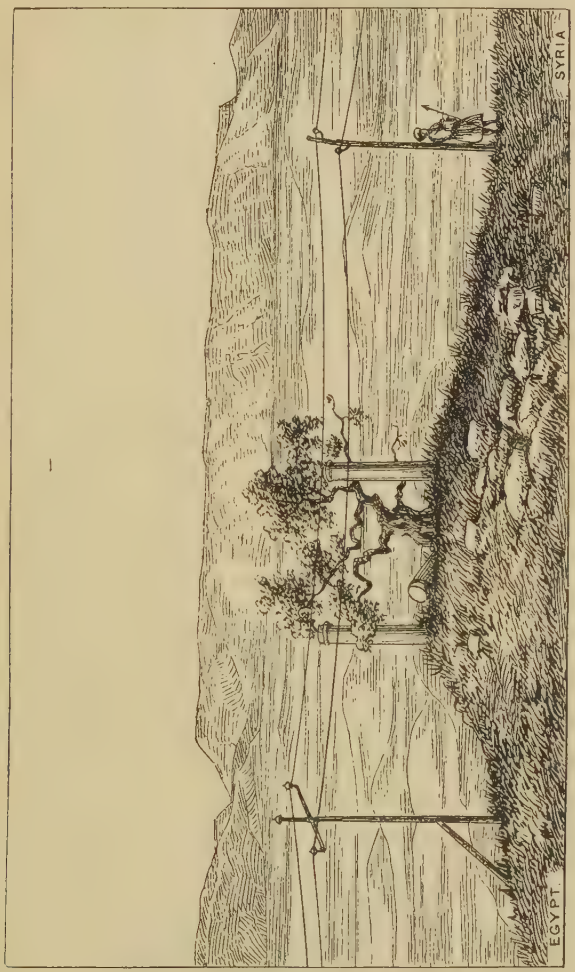
To the right of the entrance a stairway leads to the Minaret, an octagon with an upper panel of later date, and to the left some passage must have led to the beautiful cupola spanned over the Jâma'. It was rather hard work to climb up the fallen walls to the second story in order to explore the Jâma', all the more as a

part of the building is in possession of the Harîm of the Sheikh of Khân Yûnis, who followed us with all sorts of cursings, and would not allow a sketch to be made. The cupola has a height of 24 feet, and is spanned over a room of 17 feet square ; its layers run in concentrical rows, the stones being exactly worked ; just the eastern half of this fine cupola is fallen. In the eastern wall a neat little pulpit of pure white marble and moresque work, with marble stairs leading up to it, is yet preserved. The whole building is in a state of decay, and in a short time those splendid remains will be covered with drifting sand. A hundred yards west of the Jâma', and close to the road, we found remains of a circular tower building of very strong masonry, probably an old Roman watch tower ; its building area dates anyhow earlier than that of the Khân. To the south of the Khân a camel is employed at a Hannâni to wind up water from a deep well with an adjacent water basin, in which ancient marble remains are built. The drinking water is of a brackish taste. The village built round the Khân contains 150 huts or about 700 souls, and is built up with small sandstones found near the beach, parts of the Jâma,' Tower, and mud ; they are covered with rush-mats and mud, overhanging the vertical walls. A good market, containing dry goods, provisions, and legumes occupies the southern part of the town, which is laid out with surprising care and accuracy, the streets in general running rectangular to each other, being wide and clean.

Khân Yûnis is supposed (Sepp, " Jerusalem und das Heilige Land," ii, p. 630) to represent *Jenysos* (" Herodot.," III, 5) or *Cannunis* of Makrizi. All I can state is, that the granite and marble columns, as well as the Corinthian and Doric capitals scattered about the Khân and well, are of a greater age than the present building of Sultân Barkûk.

After coffee was roasted and ground—for here, south of Gaza, where marble mortars are rare, coffee is not pounded as in Northern Palestine, but ground with a long and heavy piece of nicely-worked wood in a wooden mortar—we expected to have a few hours of rest, all the more as a cool western breeze began to refresh us ; but were disappointed. Our Khân proved to be at the same time the court-house of the place, where questions and disputes not settled during the hot day were absolved and common rights discussed. Midnight was over when the elders finally disappeared, and an hour's rest was allowed to us. Then sounds the call of the " Muëddin," from the height of the minaret, away into the silent moon night ; it is the " Shûr " of Ramadân, the call after midnight, who gathers the true believers to prayer and allows them to take their last meal, for as soon as a white hair can be distinguished from the black, the commandment of the Lent must be observed. " Allah, hû akbar !" he recites from the minaret, and " la illah illa allah," cries a second Muëddin, and then both : " wa Muhammed rasûl Allah," and the duet continues to admonish the Musilmîn with an admirable harmony of voice, sympathetic not only to those whom it concern, but also to every impartial listener. Again our elders gather, the Khatîb (scribe) leading, they perform their prayers with loud voice, and we rise and take a walk

in the moonshine. At 3 in the morning we saddle our horses, and taking a south-western course along the large road through the monotonous sand-dunes, we pass at 4.12, 300 yards to the left, *Khurbet Umsabbah*, a hill ruin, the remains of which are covered with sand, with the exception of a few



KHURBET REFAH. TELL REFAH IN THE DISTANCE.
The Boundary between Egypt and Syria.

square stones cropping up here and there. At 4.50, we reach *Bîr Refah*, a draw-well containing good water, situate in a hollow. Six granite columns of 10 feet and 12 feet length lie about the well, two of which are placed across the opening to facilitate the work. The well is circular, has a depth of 60 feet, and is built up carefully with ancient masonry. All over this

hollow remains of marble, attic bases, columns, and mosaïc, and brick remains are scattered. Six hundred yards south of the Bîr, close to the road, we find two upright and one fallen granite column, 13 feet high, 16 inches in diameter at its base, placed 18 feet apart below a poor-looking sidri tree: this is *Khurbet Refah*, and the two columns represent at the same time the *present boundary between Syria and Egypt;* the boundary runs from here westwards to the sea and eastwards south of Khurbet abu 'Amad. (See map.) No building, custom-house, or watch tower, is to be seen; they are placed at el' Arîsh, the ancient boundary of Egypt.

Half a mile to the west rises *Tell Refah*, a hill 160 feet above the sea, and about 100 feet above the surrounding country, with artificial slopes and a plateau measuring 300 paces from north to south, and 260 paces from east to west; the undulating plateau is covered with brushwood; remains of building stones and pottery project out of the sand. It was doubtless an ancient site, probably a sort of Acropolis to Khurbet Refah, the remains of which extend to the foot of the Tell, and which represents *Raphia*, mentioned by Josephus ("Wars," I, iv, 2; I, viii, 4) as being conquered by Alexander Janneus, and being rebuilt and reinhabited by Gabinius. Sepp ("Jerus.," &c., vol. ii, p. 630) states further that Raphia is called the first Syrian city coming from Egypt to Syria, that it is the place where Cleopatra was married, and that it became later the seat of a Bishop; it was a place of worship for Artemis and Apollo; and Irby (1817) yet discovered near the Tell the ruins of a large temple.

At 5.17 in the morning we leave the boundary, which next to the columns, can be known by the telegraph posts—the Egyptian ones having a square arm fastened to the post to carry the line, while the Syrians are deprived of the arm—and hence we ride along a sandy road through an unfertile and uncultivated country, leaving sand-dunes right and left, passing now and then a road used by the Bedouins to transport drinking-water from wells near the sea to their encampments. Seldom a wanderer crosses our way, and, if so, he wrapped himself up in his mantle to mitigate the burning rays of the sun, or he rushes by on his quick hajîn (a camel used for riding), hardly answering our morning greetings, which are the same in Haurân—namely, "Kauwak" (God strengthen thee). Every living creature seems apathetic in this desert, and the European especially relaxes by this monotony in an enhanced manner; only the young Bedouin shepherd girls, who drive their flocks to the wells, stand and glance at us with an air of undoubted interest—these poor creatures, who grow up as wild as their flocks, who seldom see any other tent but that of the blue sky underneath which they live, sleep, and die. The Bedouins in Southern Palestine in general are much more degraded than those of Northern and Eastern Palestine; their tents are generally composed of mats; and only a few months, during the rainy season, the better class use a goat's-hair tent; their meals are poor, and their morals savage. As to wedding ceremonies, for instance, it suffices for a young man to go to the father of his choice, to hand him a piece of the lower end or thick

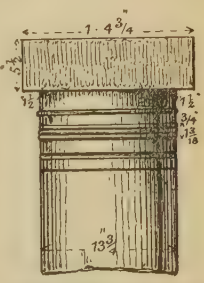
part of a straw or any 'aûd (branch), and to say: "Hât (or Khôd) ya Ahmed Kasalat[1] Bintak"—literally,

هات (خوذ) يا احمد قصلة بنتك

Give (take) Oh! Ahmed, the purity of thy daughter, whereupon the father either rejects it or in case of convenience takes the straw and sticks it into his "kaffîye" (head-cloth), whereupon the young man can call the girl his own. The better class now shout and dance, cook a lamb or a goat, and prepare a meal; but the poor shepherd hands his father-in-law any sort of a small present, and then he goes out looking for his bride, for she, knowing the intentions of the young wooer, flees away into the sand-dunes, and it is now his agreeable duty to run after her, to seize her, and to pass the honeymoon under the blue sky of the Philistine desert. No sort of "Khatîb" or scribe is wanted at the wedding ceremony.

Here, therefore, as well as among the Bedouins of Palestine and the transjordanic countries, the 'aûd عود is the symbol of a holy oath. The women here, as well as at Gaza, are clothed with a long blue shirt, their face carefully hidden by a black veil, and along the nose an ornament similar to that of the modern Egyptians; they are shy and unpleasant and hate foreigners, declining absolutely to give information as to roads or localities, and if they are hard pressed to do so, they flee away like gazelles. The men are lazy, mendacious, curious and stupid.

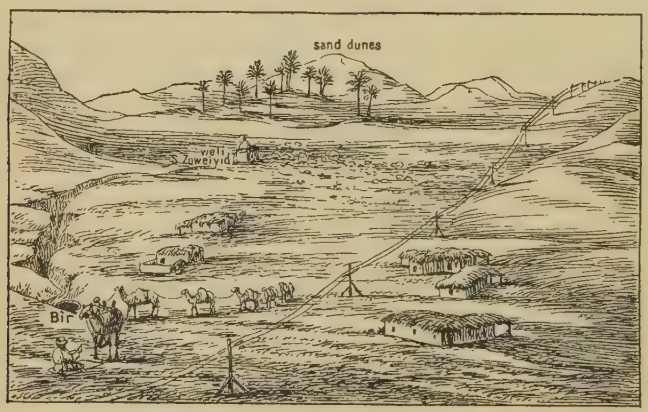
At 6 o'clock, a few hundred yards to our left we find the *Makrunât Umm el 'Aïraïs*, two sidri trees on a hill rising 184 feet above the sea, at the end of a fertile plain, *Sâhel es Sueirka*, with remains of several small marble columns, evidently the grave of a Mohammedan Saint, unto whom the Bedouin wives have consecrated glass pearls and other common finery. From here we rode through a sort of wâdy, and arrived at 7 o'clock at the *Krûm el Bahri*, also called *Krûm Matallat esh Sheikh Zuweiyid*, situate little to the left of the road, and containing some figs, pomegranates, and an old vine. Little after 9 in the morning we arrive at *Sheikh Zuweiyid*. This oasis in the desert, 30 feet above sea, shows a dozen of fine palm trees, planted north of the Wely of Sheikh Zuweiyid, a Mohammedan tomb 16 feet square, with a cupola, and a cemetery surrounding it. On the graves fragments of marble columns, of defaced ornaments, parts of the drapery of a marble statue, now used for an inscription, and characteristic sandstone capitals are found. South of the wely a few stores are built up of dried mud bricks, next to an 18 feet deep circular well of ancient masonry containing brackish water. The stores contain a few dry goods and provisions. An Egyptian



SANDSTONE CAPITAL AT SHEIKH ZUWEIYID.

[1] The word "Kasalat," which means the lower part of a straw, between root and ear, can hardly be translated literally; it signifies the purity, the maidenliness of his daughter.

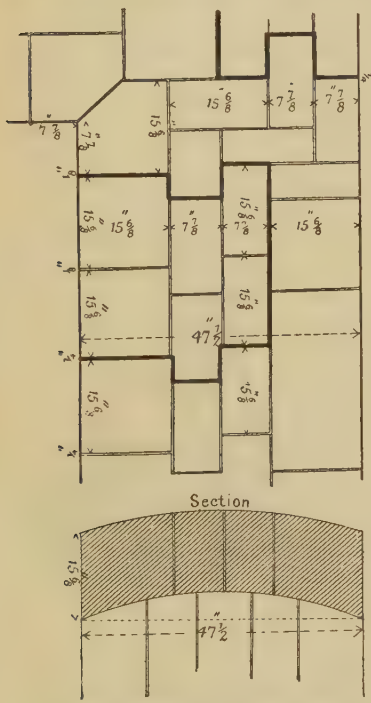
Telegraph warden has also erected a hut close by, and invited us most kindly to take a meal with him, which we accepted with thankful hearts. Bedouins soon approached, and we were lucky enough to find a reliable guide; he counted up the ruins he knew east, west, and south of us, and we found that southwards there was but little to be explored, while the east promised more; and as we heard from the Egyptian warden, that we, respectively, our horses, had to pass a five days' quarantine at el 'Arîsh, and that the Mudîr or Hâfiz would not allow any foreigner any more to sketch about his castle or vicinity, we concluded not to proceed to el'Arîsh (which was yet 14 miles off), but to start north-eastwards, to pass the night at Sheikh Zuweiyid, and to use the afternoon for a trip down to the sea-shore, where ancient remains have been discovered by the Bedouins. Our road took us westwards over a range of sand hills, 50 feet and more in height, to the elevated site of an old city, called *Tell el Ekneiyin*. This hill



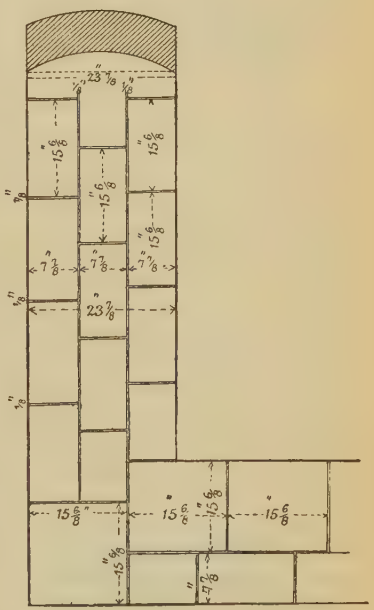
SHEIKH ZUWEIYID AND NEIGHBOURHOOD.

amidst quicksand dunes is covered with pottery, remains of bricks and stones, to the extent of about 40 acres, but no antiquity of interest was found; from here we proceeded one and a half miles more westwards over continuous sand-dunes to our actual point of object, the *Tell esh Sheikh*, a hill of 56 feet above and close to the sea. The old name of this place is evidently dropped, as Tell esh Sheikh merely alludes to the Mohammedan Saint, the Sheikh Zuweiyid. The Egyptian warden assured us that its original name, now and then mentioned to him by an old Bedouin, was "*Khurbet el Melek Iskander*," but I beg to receive this signification, to which I have little faith, with the necessary care. The isolated hill itself has a length of 200 yards from east to west, and a width of 40 to 50 yards from south to north, and falls in its western end abruptly off into the beach, leaving a shore of about 30 yards, and is composed of marl. On its summit the stem of an old palm is erected since the time of 'Arâbi Pasha, when

the Turkish Government held a guard to prevent the landing of the agents of that insurgent. Heaps of pottery, especially parts of white burned tiles and jar remains, of small iron and brass ornaments, parts of lachrymatories, of marble and granite fragments and excavated sandstones, are found not only on the Tell itself but to the extent of 800 yards northwards and eastwards on an undulating country, proving that it was an inhabited place of considerable importance. On the hill plateau and its slopes I discovered walls projecting a few inches out of the surface, built up with dry (unburned) bricks of clay; this material is now weather-worn and



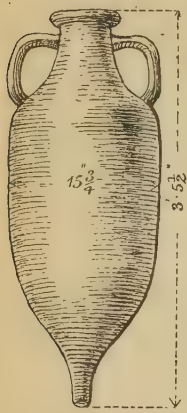
PLAN OF A BROAD DRY BRICK WALL AT TELL ESH SHEIKH.



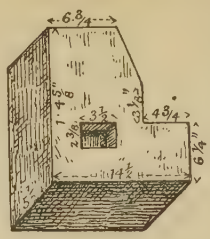
PLAN OF A THIN DRY BRICK WALL AT TELL ESH SHEIKH.

crumbles as soon as touched; each brick measures exactly $15\frac{3}{4}$ inches cube, with joints of $\frac{1}{8}$ inch between; the width of the walls varies between $23\frac{7}{8}$ inches and $47\frac{1}{2}$ inches, and surround rectangular rooms of 7 by 14 feet, 14 by 20 feet and more. Some of these walls show on every alternative stone joints filled out with white mortar mixed with sea-sand; these joints have a width of $\frac{1}{4}$ inch. The corners show a peculiar juncture, as seen from the annexed sketch. The surfaces of these walls are all chamfered, raised 4 inches higher in the middle than on the ends; they run parallel to each other, with a direction of north 74° east.

A worked sandstone and bits of mosaic work were found on the summit, also a jar of light colour. The mosaic is composed of neat small pieces of black and white stones of $\frac{1}{5}$ and $\frac{1}{4}$ inch square, laid in white plaster $\frac{1}{4}$ inch thick, which again is laid in white mortar $\frac{3}{4}$ inch thick. Boats land here at the Tell and take water-melons to Jaffa, Gaza, and Egypt. Looking southwards down the coast we perceive in the distance, about $3\frac{1}{2}$ miles off, the *Mînet el Ahsein*, a wide and well-sheltered bay—that Syro-Egyptian corner of the Mediterranean often used by boatmen as a shelter in stormy weather. A *Khurbet Mînet el Ahsein* covered with sand is said to be found there.

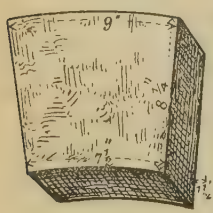


JAR OF LIGHT COLOUR.



Extensive excavations have taken place at the Tell esh Sheikh ; and "many an old piece of gold was found there," I have been assured. Also marble statues were found, but, owing to religion, immediately demolished. I found near the Tell the sketched shank-part of a statue, very carefully worked, of pure white marble, which together with what we saw on the graves near the Wely esh Sheikh Zuweiyid, would confirm the assertions of our guide ; but nobody wants to know where the head was left. About 250 yards north-east of the Tell we find traces of a large square building of sandstones and mortar. Three hundred yards further on, a fallen circular building of 8 feet 4 inches in diameter was discovered, built up with stones and mortar, around which heaps of coal-dross were laid. The interior of the building was carefully plastered, containing 9 thin layers of mortar, measuring $3\frac{3}{8}$ inches thick. The depth of the interior part is yet 6 feet, but was originally deeper. Immediately north a round mound 30 feet in diameter shows heaps of building stones and any amount of jar pieces, pottery, &c. I presume that it represents an ancient bath.

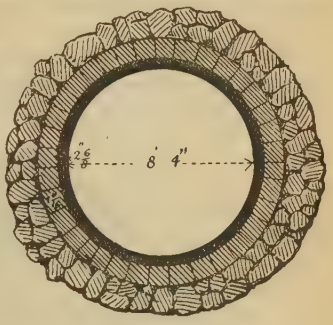
PORTION OF STATUE AT TELL ESH SHEIKH.



BRICK.

Two miles further up the coast, another circular building next to a small mound, the *Tell el Ahemer* (a Bedouin signification for Ahmer, red), is met with. This building is carefully masoned with conical bricks of the size sketched, and has a diameter of 8 feet 4 inches. The bricks, $1\frac{9}{16}$ inches

thick, are of a light red colour and very hard; they are laid in a good white mortar, mixed with ashes and sea-sand, having joints $\frac{3}{8}$ of an inch thick between; the interior, now but 3 feet deep, and projecting 2 feet out of the sand, was carefully plastered, containing different layers of mortar measuring $2\frac{3}{8}$ inches thick; there were also bricks of half of the above size used. The brick building was surrounded with a masoned wall.



BRICK BUILDING.

The *Tell el Aheimer* itself is 15 feet high, about 50 feet in diameter, covered with jar pieces and pottery; between it and the beach, close to the sea, we find remains of small circular vaultings scattered about, well masoned with sandstones and a very good white mortar, and the interior plastered; evidently a bath. One mile north of Tell el Aheimer another hill ruin, close to the sea, with few ancient remains was found, but I could not learn any name for this site.

From there we returned back to Sheikh Zuweiyid and passed the night in an uncovered hut, exposed to dew and moonshine, using the sand as a mattress and the overcoat as a cover, and now and then disturbed by a busy dung-fly.

The inhabitants of the seven huts of Sheikh Zuweiyid are not of a very sympathetic reputation; they, with the exception of two, were obliged to flee from Khân Yûnis and 'Abasân (see map) on account of blood crimes, and were, therefore, never to be had as guides to those places; but they feel themselves quite safe at Sheikh Zuweiyid—first, because they are beyond the boundary of Syria; and second, because this place is considered as a sort of "city of refuge."

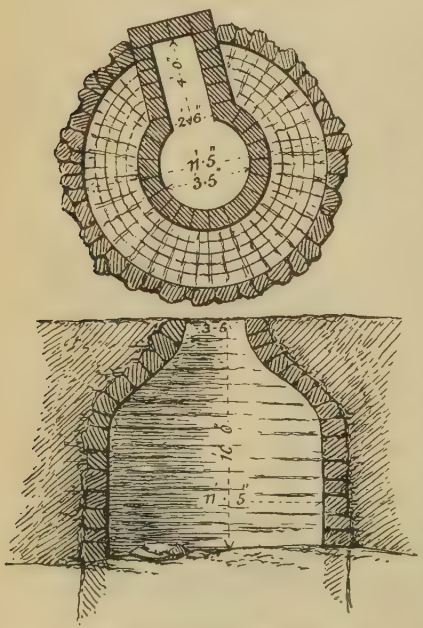
In spite of the 'Arabic proverb, "Gharrib Sini wa la sharrik yôm" (Go westwards a year, but not a day to the east), we took from Sheikh Zuweiyid a north-eastern course back to Krûm el Bahri again, and from there struck eastwards over poor tobacco and durra plantations to the *Krûm 'Eid ibn 'Abed*, a grove of sixty and some fig trees and pomegranates, carefully planted in rows, situate in a fertile depression, and cultivated by the 'Arab es Sueirka. The pottery and building stone fragments found here would signify an old site. The poor-looking huts of these Bedouins

BEDOUIN HUT.

are built of two vertical pieces of wood, covered with grass, throwing just sufficient shade for one person; the children playing about were naked, and seemed to enjoy the burning sunbeams and the sand very much. We still ride eastwards over abandoned Bedouin camping fields, water-melon gardens, which were much injured by mice (lemings), and now and then pass a Kimr كمر or sort of grain magazine of the Bedouins, being a hole

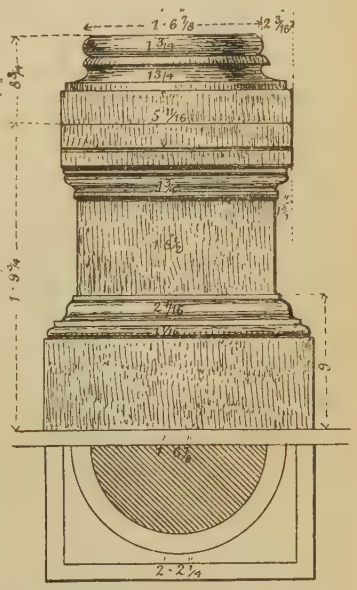
A KIMR, OR GRAIN MAGAZINE.

of 12 × 8 feet dug into the sand, laid out with straw, and after the grain was put in, covered with straw and a sand mound projecting 6 feet above the earth; these Kimr's replace the Bîr's of the Fellahîn of Northern Palestine. Then along an uncomfortable undulating country to *Khurbet Abu 'Amad*, an ancient site, with building fragments and a prostrate column, and from here northwards to *Khurbet Umm de 'Adas*, 257 feet above the sea, hill ruin of great extent, but overblown with sand, representing nothing but scattered pottery. At noon we reach *Umm el Kelâb*, lying a mile east of the latter, an old site extending 800 paces from east to west, and 600 from north to south, 215 feet above sea, covered with worked sandstones, pottery, and cisterns. The seven cisterns explored are circular, have an average of 11 feet 5 inches in diameter, and vaulted, leaving an opening of 3 feet to 5 feet above; a small basin to gather the rain-water, 4 feet long and 2 feet 3 inches wide, is found built to most of



CISTERN AT KHURBET UMM EL KELAB.

them. The masonry work circumfering the cistern is composed of small rough sandstones, combined by white mortar and rough sea-sand; the interior was plastered. They are now filled up with rubbish; some are prepared to be used as grain magazines and have a depth of 10 feet and more. From Umm el Kelâb we take a north-eastern direction over a hilly country partly cultivated by the *'Arab et Tarabîn*, and then descend into the water-and-treeless desert-plain called *Wâdy Zâmil*. This wide deserted plain extends far east and south without any cultivation or water; the Tarabîn Bedouins camping there get their water supply from near the sea; they are a poor tribe, at least their mat huts and flocks would manifest this, and stand as to customs and manners on a lower degree than the Bedouins of Northern Palestine; on the western border of Wâdy Zâmil lies *Khurbet Darmas*, 260 feet above sea—a ruin the extension of which is difficult to determine, being covered with the drifting sand, showing cisterns of the same description as those of Umm el Kelâb, and heaps of pottery. The name does not sound Arabic. About $2\frac{1}{2}$ miles due east from Darmas, Weli and *Khurbet Nurân* was pointed out to us, a little north-east, and $1\frac{3}{4}$ miles off we found the small *Khurbet Abu Hanna*, little east to it *Khurbet Khaza'a* or *Abu Sneime*, both showing cisterns and any amount of pottery. From here we turn to the west and come to *Khurbet el Fukhkâri*, a small mound, covered with pottery, and then to *Khurbet el Emkêmen* where the 'Arab el Hanâjireh planted water-melons and tobacco, and had a threshing floor, which proved that the vicinity must be fertile. On the ruin itself we found several cisterns of the same construction as in Umm el Kelâb, used as fruit magazines, and covered with mounds of sand, small building stones and pottery. The place is quite extensive. We now ride along the sandy road to Khân Yûnis and reach *Kharâba*, a mile from Emkêmen. Kharâba lies on a flat parcel of land, and shows nothing but pottery. Instead of following still the road to Khân Yûnis we strike across the field planted with wheat, barley, and Z'afarân, north-eastwards to *'Abasân*, leaving *Khurbet Ma'in*, a ruin and weli of Sheikh Muhammed with a few huts and gardens, next to those of Khân Yûnis to our left. *'Abasân el Kebire* is a small flourishing village of thirty huts, built of stone and scattered about on an ancient site on a fertile elevated plain. Next to

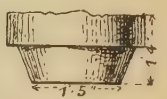


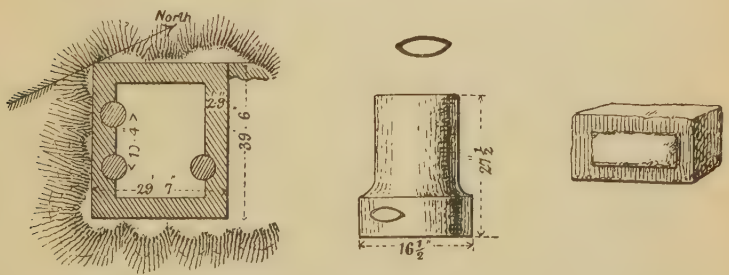
MARBLE PEDESTAL AT ABASAN EL KEBIRE.

three large sidri trees, three pedestals of white marble were excavated by the natives. The attic base of the column, 1 foot $6\frac{7}{8}$ inches in diameter, is worked to the pedestal, the mouldings are tolerably well carved, but not of a pure classical character, as seen from the annexed sketch. They were originally four, one was carried away with the four columns. The reason why these three yet remain, depends on the legend: that the man who sold the others was killed on the spot, because "they formerly belonged to a Jâma'"—a history often met with in Palestine, which prevents the superstitious fellahîn now and then from demolishing interesting antiquities. Besides these remains, prostrate marble and small granite columns, large building stones, and broken mouldings are built into the houses and the eastern cemetery. A little less than a mile north of 'Abasân el Kebîre, a second small village, *'Abasân es Saghire*, numbering ten huts, with old building stones and fragments of mouldings, was found. Both are considered by the natives to be originally one old site, and although the connection of the remains of both cannot be distinctly asserted, it is beyond doubt that 'Abasân el Kebîre was a site of extent and importance. As sun was down, and no suitable hut or tent was found in which to pass the night, we turn westwards to Khân Yûnis again, and pass on our way the large village *Beni Sela*, counting one hundred and twenty huts, partly built of stone, partly of mud, and surrounded by gardens of water-melons, figs, palms, jummêz, apricots and legumes. In the north a good but deep well, worked by a camel, supplies the town with drinking water. In and near the town of *Sheikh Yusuf* several ancient remains, as small twisted marble columns and building stones, were found. Again, at supper time, we arrive at Khân Yûnis, and again we spent a restless night as before.

Our last day's work was limited to the exploration of the country east of Deir el Belah. To this effect we rode from Khân Yûnis to the *Shejarat Sheikh el 'Umeri*, a small weli, and from there to *Sheikh Hamuda*, but owing to the mentioned difficulties which took place between the government and the Henâjire tribe, we found the place occupied by three hundred soldiers, whose outposts forbade us to enter the camp; all we perceived was, that the place contained a modern Mohammedan weli and a few fruit magazines built of stone. We now followed the range of hills which begin on the west at Khân Yûnis, and surround a fertile plain to the east and north extending to Deir el Belah, and on which are situate, besides the Khân, Beni Sêla, Sheikh el 'Umeri, Sheikh Hamûda, and our next object, *Shejarat et Taiyâra*. The hills are fissured by the water, and covered with low shrubs. Sheikh et Taiyâra is a wild acacias ('ambar), shading a former Mohammedan tomb; it is elevated 412 feet above the sea, on a narrow shoulder sloping rapidly eastwards down into the wide *Wâdy es Selka*, which rises a little north-east of Sheikh Hamûda. On the other side of the wâdy, about 1,200 yards eastwards, we find *Khurbet Abu Hajâj*, an old site with remains of pottery and trees, and a little south of it *Khurbet Inseirât*, of the same character, with small cultivated patches of tobacco. The *Khurbet Inseirât*, marked on Sheet XIX of the "Palestine Exploration Fund Map," is two miles north of this one.

At 8 in the morning we left Sheikh et Taiyâra, and descending to the plain again we found an ancient ruin called *Khurbet Abu el A'jîn* (which corresponds with the position of "Shejarat umm Kadhein" of Sheet XIX—a name which I could not learn from the natives). It is a ruined building of very strong character, built up with large sandstones and white mortar, having a square basin and fine circular well on the south and north sides. The basin was plastered with a coating of reddish mortar. It may have been a small fortress to protect the well. Eighty yards northwards we discovered several cisterns and a lot of pottery. Taking still a northern direction along the cultivated plain, we soon pass the dry but wide *Wâdy es Selka*, and arrive at 8.40 at the *Shejarat el Maghazâ*, situate on the *Khurbet ed Dmeita*. The Shejarat is the finest sidri tree I ever came across; its crown measures forty yards in diameter, and its branches run down from the height and root in the earth, so that the tree has the appearance of a banian fig-tree of East India. It shades the well-attended tomb of Sheikh el Maghazâ. Khurbet ed Dmeita is a very extensive ruin; a number of cisterns like those of Umm el Kelâb and heaps of fine building stones, fragments of rustic mouldings and columns were found. Close to the sidri tree, on an elevated spot, is a square building of 39 feet 6 inches in length from east to west, and 29 feet 7 inches from south to north, with two columns of limestone 20 inches in diameter in the southern wall, 10 feet 4 inches apart, and one column of the same construction in the northern wall. The surrounding wall had a width of 29 inches, and was built up with unhewn sandstones and mortar. Each of the columns showed a square dowel hole 2 inches wide and $3\frac{1}{2}$ inches deep on the top.





Near this building a small marble column, $27\frac{1}{2}$ inches long, by $16\frac{1}{2}$ inches diameter, was found, showing an engraving on its base worked to the shaft. In the fences around the water-melon gardens I discovered large bossed sandstones, the only ones seen on this trip with the exception of those at Askalon. After less than a mile's ride westwards, we reached Deir el Belah, took a short rest at the Khudr, and entered Gaza before sundown.

In conclusion, I may add that a trip to Philistia ought not to be undertaken in the season involuntarily chosen by me, but rather in March, when there is a little green about the monotonous country, and

now and then a natural basin of rain-water, to the welcome of both rider and horse; and as to safety, I would state, as already mentioned by Mr. Guy le Strange, on the occasion of his "ride through the Belka" ("Across the Jordan," p. 323), that if with little baggage the explorer contents himself with Bedouin tents, comfort and costumes, and accompanied by a native guide, well known to the tribes, may travel even in these ill-renowned regions and still farther east without fear; and if he has any knowledge of Arabic, then I would recommend dress as an Arabian, and to adopt a Mohammedan name, as done by myself.

G. Schumacher.

Haifa, *July*, 1886.

ARABIC NAMES OCCURRING IN THE MAP AND REPORT ON SOUTHERN PALESTINE.

By G. Schumacher.

Transcription.	Arabic.
Ghazze	غزّه
Wâdy et Tahra	واد الطهره
Tell el 'Ujûl ('Ajjûl)	تل العجُول
Tell en-Keiz	تل النقيز؟
Tell esh Shubâni	تل الشوباني
Umm 'Âmir	ام عامر
Halfa	حلفا
El Mallâha ('Arab)	عرب الملّاحة
Shejarât Behrâria	شجرة بهراريا
Krûm Abu Ma'ali	كروم ابو معالي
Biarât Abu Sitti	بيارات ابو ستة

Transcription.	Arabic.
(Tell) el Hadab	(تل) الحدب
Tell Khuzk ekweia'a	تل خزق القويعة
Deir el Belah	دير البلح
'Arab el Henâjirê	عرب الحناجرة
Bir Umm Mauju	بير ام موج ؟
Tell Umm Ibrîk	تل ام بريق
Wâdy es Selka	واد السلقة
Kôz Umm ed Daheir	قوز ام الظهير
'Arab el Inseirât	عرب الانسيرات
Wâdy el Halîb	واد الحليب
Shej. esh Sheikh 'Umeri	شجرة الشيخ عميرى
Beni Sêla	بني سيلا
Khân Yûnis	خان يونس
Khurbet Emsabbah	خربة مصبّح
Bîr, Kh., Tell Refah .. .	بير (تل) خربة رفح
Makrûnât Umm el 'Araïs	مقرونات ام العيرانس
'Arab et Tarâbîn	عرب الترابين
Krûm el Bahri	كروم البحرى
Matallat esh Sheikh Zuweiyid	مطلّة الشيخ زويّد
(Tell) Sheikh Zuweiyid	(تل) شيخ زويّد
Mînet el Ahsein	مينة الحصين
Tell el Ekneiyin	تل القنيّن

Transcription.	Arabic.
Tell el Aheimer	تل الاحمر
Krûm 'eid ibn 'Âbed	كروم عيد ابن عابد
'Arab es Sueirka .. .. } Sâhel „ „ .. .. }	عرب السويركى سهل
Khurbet Umm el 'Amad	خربة ام العمد
„ Umm el 'Adas	„ ام العدس
„ Umm el Kelâb	„ ام الكلاب
Wâdy Zâmil	وادي زامل
Khurbet Darmas	خربة درمس
„ el Fukhkhâri	„ الفخّاري
„ Nûrân	„ نوران
„ Abu Hanna	„ ابو حنّا
„ Khazâ'a	„ خزاعة
Abu Sneime	ابو سنمة
El Emkêmen	المكامن
Kharâba	خرابة (خرابا)
Khurbet Ma'in	خربة معن
'Abasân el Kebîre	عبسان الكبيرة
„ es Saghîri	„ الصغيرة
Sheikh Hamûda	شيخ حموده
Shej. et Taiyâra	شجرة الطيّارة
Khurbet Abu Hajjaj	خربة ابو حُجّاج

Transcription.	Arabic.
Khurbet Inseirât	خربة انسيرات
Shejarat el Maghazâ	شجرة المغزا ؟
Ed Dmeita	الد ميتة الد ماثة ؟
Khurbet Abu el 'Ajîn	خربة ابو العجين

SECOND AQUEDUCT TO THE POOL OF SILOAM.

During the stay here of Professor Hayter Lewis, he suggested that I should, at a proper time and opportunity, make some excavations at Siloah on purpose to find traces of the old or first water conduit from the Virgin's Fountain, as I suggested in a former paper, published in *Quarterly Statement*, April, 1886, page 88. This work I completed last month, and it is now my privilege to report upon it. I have prepared the accompanying drawings, based on the printed plan he gave me, and on which he marked in red the exact sites where the excavations should be made.

The first shaft *A* was made in the very line, but about 40 feet south of the selected point, as the ground was there about 6 feet lower and waste, whereas at the selected spot cauliflower were planted, and the proprietor was not willing to allow excavations. Of course there was no great difference in regard of the expected result.

As the surface of the ground, where the shaft was made, is marked on the Ordnance Map, 2,099, and the bottom of Virgin's Well 2,087 feet, I hoped at the depth of about 12 to 15 feet to find the conduit. We found the following :—

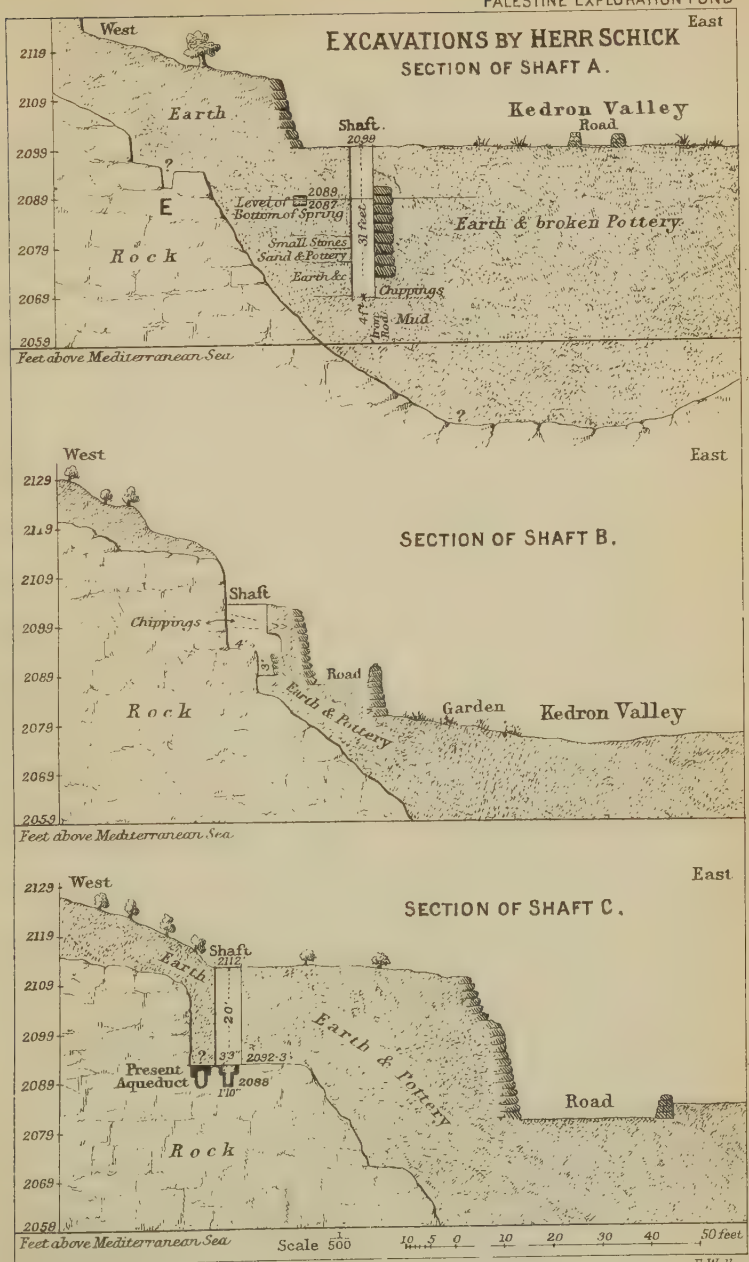
At 9 feet deep, met on the east side a wall which enabled us to go down deep, without wooden frames ; but the hewn stones (only two layers) soon ended, and beneath them were unhewn rubble stones. I wished to know the depth at which the rock lies, and to ascertain its slope, so as to find the real valley.

At 14 feet deep the earth ended and a layer of small stones came and after it a thick layer of sand, with many small pieces of pottery, as if it had once been the watercourse of the valley. At about 20 feet, or 2,079 above the sea, when this layer ended, there was no rock, but stones and

earth; but the greater part was broken pottery. The wall now ended and proved to stand on a layer of chippings, 2½ feet thick; then we struck a bottom of very hard concrete a few inches thick, consisting of lime and small stone chippings, with pounded bricks in it. Under it there was dry mud, like the deposit in a well or a pool. Working down a few feet, the work became dangerous, and required frames, so I drove in an iron rod 4 feet long, but it struck no rock. Thus at a height of 2,064 feet above the sea there is no rock. Has the valley really been so deep here, or have I come into an old pool? I cannot tell. Then the shaft was filled up as high as the wall, and a short gallery made over it, to learn its thickness; it proved to be only 2 feet thick. I imagine now the rock-hewn channel will be found about 40 feet or more to the west, as I have shown at *E* (?).

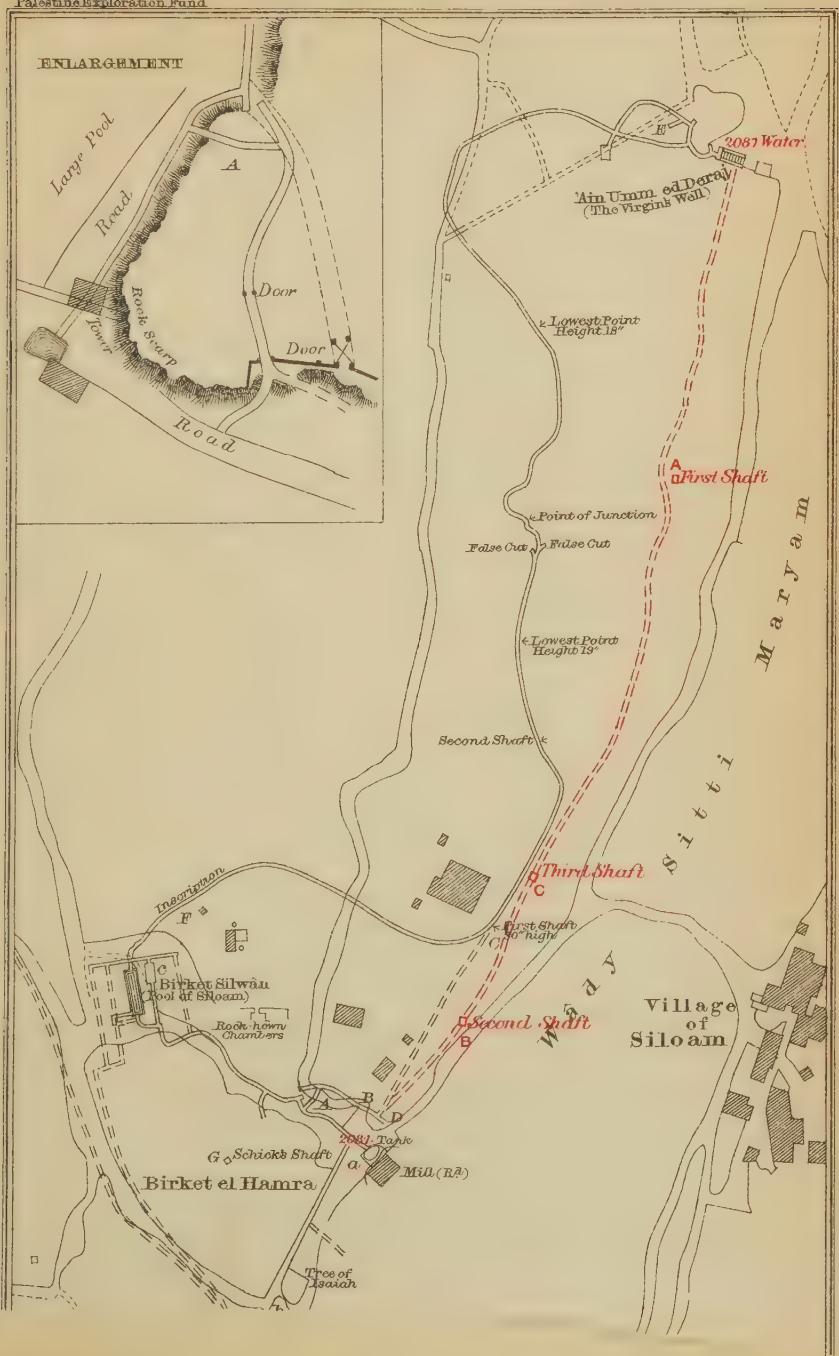
The second shaft I made at the exact spot he marked at *B*. (See printed plan.) There is, as section of shaft *B* will show, between the high scarp of the rock and the road, only made ground, sustained by a rubble wall, 15 feet wide, so the shaft was made at the side of the scarp. After 3 feet we struck a layer of chippings, which ran like water, but as it proved only 2 feet thick, we were able to continue the work. At 10 feet we struck the rock, a smooth surface, shelving a little to east, but ending after 4 feet and going perpendicularly down again; in front of it earth; in clearing some feet deep it was observed that there was a wall of rubble, forming a conduit or channel at the desired height. No cementing was observed, except on the top of the wall, which slopes eastwards. As I feared going down much deeper, the iron rod was driven down, and it came on hard ground—whether a large stone, or the rock, I cannot say.

Here we have, therefore, the ancient aqueduct, but in a damaged condition; the level answers pretty well—and as it is somewhat deeper than necessary, I suppose that the water always stood there, so that people might fetch it; or poured over eastwards to the gardens below. Having found the aqueduct, but in such a condition that some might doubt its existence, I wished to find it further north, and to continue the work, although the money at my disposal was at an end; yet, as the work had commenced, I thought it better to go on, and selected a place for a third shaft (see section of shaft marked *C*). As the famous Siloah conduit is so very narrow (only 1½ feet) in its middle course, it could not have been tunnelled by men. They would have been obliged to lie down, and then they could not have cut through the hard rock. They must have done it in some other way—either making it so high that a man could stand upright and then filling it up again to its present height, which no man of common sense would do, or, as I suggest, they worked from above, making an open channel, which they afterwards covered with flat stones, so exactly that hardly a joint is visible. And even if visible at the beginning, the sediment from the water has in course of time so filled the joints up that the roof appears like rock. The conduit is only cut from above where the height is not too great; and this is the case along the eastern brow of the Ophel hill. In places where they have not cut down from above, the conduit is so high that a man kneeling could work in it. To strike the


EXCAVATIONS BY HERR SCHICK
SECTION OF SHAFT A.
West
East
Earth
Kedron Valley
Road
Shaft.
2099
2088
2087
Level of Bottom of Spring
31 feet
E
Rock
Earth & broken Pottery
Small Stones Sand & Pottery
Earth &c
Chippings
Mud
Feet above Mediterranean Sea
SECTION OF SHAFT B.
Shaft
Chippings
Road
Garden
Kedron Valley
Rock
Earth & Pottery
Feet above Mediterranean Sea
SECTION OF SHAFT C.
Shaft
2112
Earth
20'
Present Aqueduct
2092·3
2088
Earth & Pottery
Road
Rock
Feet above Mediterranean Sea
Scale 1/500
10 5 0 10 20 30 40 50 feet
G.A., del.
E.Weller.

PLAN OF THE AQUEDUCTS AND CONNECTIONS RECENTLY DISCOVERED AND SUPPOSED CONTINUATION OF COURSE

Palestine Exploration Fund



celebrated conduit I measured 60 feet westwards from the road, just opposite the road, going across the valley to the village (see printed plan). This 60 feet I took from the plan of the Ordnance Survey, hoping to strike the aqueduct, although I knew the shaft must be some depth. There was only earth, with a few small stones. At 20 feet the rock was found, and, to our joy, the rock-hewn channel also. It is 1 foot 10 inches wide, 4 feet 3 inches deep, both sides cut down perpendicularly, and the bottom round, at a level 2,088 above the sea.[1] On the top of the sides there were grooves 7 inches deep and $8\frac{1}{2}$ inches broad, to take the covering slab, which was no more in its place, and hence the conduit was full of earth. The fact that there was such an aqueduct (as suggested by the Rev. W. T. Birch in his letter dated March 19th, 1886) is now fully proved.

As I did not find the one in which the water now runs at the same level, I presume it must be more to the west, but not very far, perhaps, as I have shown it in section of shaft *C*.

I got the impression that a road ran northwards, on a rock-hewn terrace, from the dam of the large Pool of Siloam to the Virgin's Fountain, and that the old conduit ran beneath the pavement of the road as I have shown in the sketches.

Then arose the question—whether the conduit (from shaft *C*), northwards and southwards, should be cleared out or not? It only wanted strong boards to put on the edges, so that a man could work without danger; but as I had no funds nor directions in the matter, I ended the work by filling up the shaft. When desired, it can be easily opened again, or others made north or south; and I would suggest also that excavations be made to come upon the first shaft of the present water conduit. Its proper place must be ascertained from the revised plans of the conduit, to which I have no access, for since the Ordnance Map was made in 1864–5, the conduit has been re-examined by Warren, Conder, and others, and drawn on a large scale in Warren's large maps of Jerusalem.

Southwards at *D* (printed plan), I excavated (several years ago) this conduit, where it goes westwards to the large pool, and found, about 20 feet from its mouth in the scarp, a place where a door was formerly fixed, so that no one could come into the town by way of the aqueduct when it was locked. A little northwards from the mouth of the conduit there is an artificial cleft in the scarp, several feet wide, which was a regular entrance into the town for foot passengers; it had of course a small door, that could be locked, as I have shown on the (printed) plan. This explains what appears to be a western branch of the aqueduct; but the level is about 1 foot or more higher than that of the aqueduct.

When one entered the town there was a similar road, or rock terrace, going westwards to the neighbourhood of the present Pool of Siloah, and, when that pool and the new conduit were made, an aqueduct, in which

[1] I levelled from 2,081 at the ruined building in east of large pool, and also from street going over to the village from the contour 2,079, and found it by a few inches, both levelling agreeing.

the water runs now, was hewn in this rock terrace, towards the wall of the rock or scarp.

Captain Conder makes the remark, that my second aqueduct cannot have been such an one, as the levels will not agree. Now the Ordnance Map shows the level 2,081 feet (a tank in printed map) at the top of the bridge or dam of a large pool near (west) the ruin of a building. I found the outlet of my aqueduct (if I may call it so), or the "second," to be 5 feet higher; hence 2,086 feet above the sea. The bottom of the Virgin's Well is 2,087 feet; the difference is, therefore, only 1 foot. But even at present, the sole of the canal itself is 2 feet 6 inches above the bottom, hence 2,089 feet 6 inches at Virgin's Well; and where it comes out, on western or upper side of the pool, 2,087 feet; therefore the whole fall is 2 feet 6 inches, for 1,650 feet in length, or 1 inch for 55 feet. The second aqueduct is shorter, only about 1,150 feet long; at the same rate there would be a fall of 1 foot 9 inches, and hence the outlet would be 2,087 feet 9 inches high, a difference of 3 inches; but as at shaft *C* I found the bottom of the second aqueduct more inclined, I think the head at Virgin's Well was at that time about 1 foot 6 inches, or even more higher, and that at that remote time the water came out from a cleft between the layers of the rock or some other fissure, and ran originally in the bottom of the valley. In order to shut it up, and hide the spring from an invading enemy, King Hezekiah worked out the basin, and so made the outlet at a little lower level. This explains why the water now comes out from under the lowest step of the lower stairs, as the real source is more to the east.

C. Schick.

Jerusalem, *Sept. 7th*, 1886.

GATH AND ITS WORTHIES.

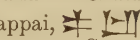
By the Rev. Henry George Tomkins.

Tell es Sâfi: "Memoirs," II, p. 440; "Name Lists," p. 275; Sheet XVI; "Tent Work," II, p. 153; Murray, p. 263.

Perhaps I can help a little towards settling the position of Gath, which has been placed at Tell es Sâfi.

The Arabic name means "the clear or bright mound, here called Alba Specula," the Blanche Garde of the Crusaders. Close by we find Wâdy es Sâfi and Khurbet es Sâfi, the Valley and Ruin of Sâfi; and I think that, as in so many instances, this is really a proper name, and, if so, one of great interest, for then we have the very name of a great worthy of Gath still sprouting from the soil.

In the *Quarterly Statement*, 1885, p. 112, I wrote thus of "Lakhmi, the brother of Goliath the Gittite" [man of Gath]: "This devotee of Lakhmu would well match the son of Anak devoted to Saph (Saphi) 'of the sons of Rapha' in the verse before (1 Chron. xx, 4). See my paper on 'Biblical Proper Names,' Trans. Vict. Inst., 1882." And I may refer to my "Studies on the Times of Abraham," pp. 86, 102, where I have referred the origin of Anakim to Chaldæa, and stated my impression that they were a ruling clan of the Amorites, and that the Arba' of Kiriath-Arba' was a god whose numerical symbol was 4 (compare Ba'al Shalisha, 3). Now all that comes to light confirms this Chaldæan origin, as I have shown with regard to Lakhmu. But by-the-bye I would point out that the name of Goliath, גלית, may be connected with the goddess Gula, and also that the name Rapha (of the father of these gigantic brethren) actually remains in their Philistine land, for Khurbet Râfa is to be found in the great map, Sheet XX, J.V.; "Name Lists," p. 374, about two miles north-east of Beit Jibrîn, and close to another Khurbet Sâfieh.

Now this name Saphi, סָפִי, is found in Chaldæa, as, for instance, in a Babylonian tablet of dynasties as Sappai,  (Boscawen: *Sap - pa - ai*) "On Fragments of an Inscription," &c., p. 14), and Mr. Boscawen thinks the king, who was the son of Sappai, reigned probably about B.C. 1100–1050—namely, about the time of David of which we are writing.

The story is this (2 Sam. xxi, 18, R.V.): "And it came to pass after this that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew Saph (סָף) which was of the sons of the giant (*margin*, Heb., Raphah)." 2 Chron. xx, 4, gives Gezer for Gob, and Saphi (סָפִי) for Saph.

As to the scene, we have a very instructive set of variants: In Samuel, Gob; in Chronicles, Gezer; but in Samuel we find Thenius and Ewald reading Gezer; and the LXX, the Peshito-Syriac, and Grätz, following them, read Gath. In Chronicles the Peshito gives Gaza, and Dr. Grätz reads Gath. (See the very useful "Variorum Bible.")

Now here we find that the war arose at Gob, Gath, Gezer, or Gaza, but anyhow in the Philistine land.

There is, in reality, nothing but coherent variation here, for there was doubtless fighting over much ground, and Gezer is only about eleven miles north (a little east) from Tell es Sâfi. If Gob be the true reading it may yet be discovered. Indeed this Gôb (גֹּב, cave or pit) may survive in the name Sheikh Jôbas, some half-mile south of Gezer, where there is a cave (Map of Gezer, "Memoirs," II, p. 428).

If, however, Gath be the true reading in verse 18, then it would seem that Saphi was killed at his own city of Gath (verse 22), which is now known by his name, perhaps for that very reason, being not only the place of his birth but also of his death in battle.

Saphi was one of the four born to Raphah in Gath. The other three worthies of this house came to a like end.

2. Ishbi-benob, whose name has been a sad stumbling-block to the critics, יִשְׁבִּי בְנֹב.

The LXX in one reading has Ἰεσβὶ ἐν Νοβ, and the Vulgate gives equally Jesbibenob; and I think we may as well, with the Revised Version, stick to this.

The form as a proper name seems to be found in Babylonia, for Isbi-Bar-ra is given as one of the early kings of Karrak, and Isbi-Zikar is an early Chaldæan king ("Babelon. Hist.," List at the end). So we need not suspect anything amiss in the form of the name, especially as we find in 1 Chron. iv, 22, Ishbi Lekhem, of whom I have something to say presently. And I am very loth to fall back on בְּגֹב as the likely reading, and make it Gob instead of Nob. It is surely best to stick patiently to Nob till we know more.

Now it was Ishbi-benob who was the occasion of a terrible but well-meant mistake on the part of David's generals. For the enterprising Ishbi-benob, seeing David spent with battle, "thought to have slain" the king, and (as I believe) with a weapon familiar in the hands of kings. For he was girded with something that has been the despair of the interpreters.

What it was that had so nearly been the death of David perhaps we can make out. In our Hebrew Bible it is חָדָשׁ, "a new" something (Revised Version, "a new *sword*;" margin, "new *armour*").

In the excellent Variorum edition by my friend Professor Cheyne and others there is a very sensible note which may well be commended as an example: "The adjective has nothing agreeing with it in the Hebrew, and can scarcely therefore be right; probably it is a corruption of the name of some rare implement—*Thenius, Ewald, Wellhausen, Keil.*"

I believe the supposed adjective is itself the name of a weapon little known to the Hebrews, and very naturally misunderstood and altered by scribes into a common Hebrew adjective, to the confusion of all readers since the time of the first writer, perhaps.

The LXX has κορύνη, which means a very usual weapon in those days, a battle-mace.

But I think a very slight alteration in the form of a Hebrew letter of the earliest style will give us the true name of the weapon.

If for ף Phœnician and Hebrew we read ף Phœnician (see alphabets in Gesenius, Lex. or Gr.), then instead of חדש we have חפש, an Egyptian name for a very deadly weapon, generally seen in the hands of Pharaohs on the temple-walls, but also as a common arm of Egyptian soldiers, and of their auxiliaries and mercenaries of other races. (See Wilkinson, "Ancient Egyptians," I, pp. 347, 369, 338.)

It is the , חפש in Hebrew letters, and in English letters we have KH—P—SH instead of KH—D—SH—"girded with a falchion, or glaive," instead of—"girded with a new ———."

I may add, that if I am right, a scribe in copying would almost

inevitably avoid the right word unless he were familiar with the Egyptian, for חַפֶּשׁ in Hebrew is "a bed, a couch" (Ges.). "Girded with a bed" would be sad nonsense, and might well drive the copyist to חדיש, "girded with a new ———" something. In the hand of a mighty *sabreur* of the Philistines an Egyptian *khopesh* would be a most fit and fearful weapon, for the Philistines were first rate auxiliaries of the Egyptians. But Abishai came to David's help and slew the Philistine.

The next brother was Lakhmi, of whom I have written something before (*Quarterly Statement*, 1885, p. 112). We learn his name from 1 Chron. xx, 5, and hence we know that he was a brother of Goliath of Gath, which brings the number of the sons of the giant (Raphah) altogether to five. Lakhmi was killed by Elkhanan in a later battle in Gob (*Peshito*, Gath).

It is worth notice that among the few names in the Old Testament beginning with Ishbi is Ishbi Lekhem (1 Chron. iv, 22), one of the descendants of Judah, "who dwelt in Neta'im and Gederah" (ישבי נטעים וגדרה). Now this Gederah is "mentioned in the Onomasticon, *s.v.* "Gedor" as ten miles from Eleutheropolis on the road to Diospolis—the important ruin of Jedîreh." (Sheet XVI. See "Twenty-one Years' Work," &c., p. 225.)

This brings us within two miles of Tell es Sâfi northwards. So Ishbi Lekhem lived hard by the home of the giants. But where is Neta'im (נטעים)? Five miles east (a little south) of Tell es Sâfi, and thirteen miles south of Gezer, is a ruined place called Khurbet Nuweitêh (plural of Nattâh, "Name Lists," p. 270), with traces of an ancient road and cisterns. ("Memoirs," II, p. 425.)

May not this be Neta'im? For the Arabic will correspond to the Hebrew in Nattâh ("Name Lists," p. 94); for we have the equivalent of ט, and for ע we have ج equivalent of ה; "sometimes ע appears as ج," says Professor Palmer (Preface to "Name Lists"). I venture to think, then, that we have found in the trivial Nuweitêh ("those that butt with their horns") the real old Neta'im of the book of Chronicles in its right place.

Did not Ishbi Lekhem derive his name from the place of his abode Lakhmam, or Lakhmas, now el Lahm (LXX, one reading Λαμας; Vulg., Leheman), three miles south of Beit Jibrîn? This, as well as Mareshah (Mer'ash), mentioned with it, is quite within the same district dominated at that time by the Philistines.

The connection of David with the Philistines, and the personal and local names of this region, are very tempting matters, and very interesting, for we are emphatically told by the scribe of the Chronicles, "these are ancient things;" or rather, with the Revised Version, "the records are ancient," and we may depend on it that they were, and authentic too.

To return to the sons of Raphah. The remaining brother was the most prodigious of all, for he "had on every hand six fingers, and on every foot six toes, four and twenty in all." But, for all that, David's nephew, Jonathan, slew him, and his fingers and toes have eclipsed his name.

Now Gath was the hearth that reared these sons of the giant, and it

seems to me, as I have explained, that the one among them who was slain by Sibbekaï the Hushathite has left his name at the Tell, and Khurbet, and Wâdy of Sâfi, and that this is an additional reason to believe that Gath was there.

Captain Conder wrote in 1880 (*Quarterly Statement*, p. 220): "Gath cannot be identified until the name Jett is recovered, and as the name of the city drops out of the enumerations of Philistine places in the later books of the Old Testament, so also it seems to have dropped out of the nomenclature of Philistia." May not this be accounted for because it was known by the name of one of its lords?

TAMMUZ, LAKHMU, ASHÊRA, SUTEKH.

In the *Quarterly Statement* for April, 1885, I ventured to suggest that Bethlehem originally owed its name to a sanctuary of the primordial god Lakhmu, of whom we read in the tablet of cosmogony, now so famous through the labours of George Smith, Sayce, Lenormant, Friedrich Delitzsch, and Boscawen. I am happy in having the approval of my friends Professor Sayce and Captain Conder. In pointing out that the northern Bethlehem in Zebulun was built in an oak-grove (and it is on high ground with ruined edifices: "Memoirs," I, pp. 270, 301), I omitted to mention that the sacred Bethlehem Ephratah had, as Jerome says, a shady grove of Thammuz, and in the cave of the nativity of our Lord the spouse of Ishtar used to be bewailed. (Lenormant: "Sur le nom de Tammouz." Cong. des Orient. Paris, 1873, p. 150.) Now we are informed in an explanatory tablet that Lakhmu was Anu (heaven), and his consort Lakhamu Anat (earth). (Lenormant, "Les Origines," I, p. 494.) This brings us very near to the mystic characters of Tammuz and Istar.

With regard to the name of the god of fertility being given to the food itself, it reminds us of Ceres in the sense of corn, and the like; and the wailing devotees of the lost Tammuz in the late pagan times at Harran were wont to eat only dried fruits, and to abstain from corn-meal. In the absence of the god they were to withhold themselves from his gift. (Lenormant, "Tammouz," p. 154.)

The myth of Tammuz seems still preserved at Neby Mashûk, where "in the middle of July the Tyrians celebrate the feast of Sheikh Mashûk, whose tomb lies near that of his wife on the hillock." ("Memoirs," I, p. 69; "Name Lists," p. 10.)

On the connection between this myth and that of Osiris, much interesting lore is given by M. Colonna Ceccaldi in his paper, "Sur le Monument de Sarba." But I think also that even the name of Tammuz is still spoken at Deir Tammeis on the Nahr el Kelb. ("Jerusalem," p. 524.)

And the name of the old abomination Ashera also seems to linger at Deir el Ashayir on the Hermon range (*ibid.*, p. 497). In the Bible we find it written with, as well as without, the letter *yod*.

Also the words Beth Ba'al were found at Siloam by M. Clermont-Ganneau in a fragment of a Phœnician inscription (*ibid.*, p. 423). And the name of Sutekh, the Ba'al of the Hykshôs and Hittites, is appropriately stigmatized in the Jordan Valley, south of the Lake of Gennesaret, as "Sat-h the Dæmon." ("Memoirs," II, p. 248.)

These strange "restitutions of decayed intelligence" are illuminations unknown to Milton of his magnificent "Ode on the Nativity," and the grand parallel passage in the "Paradise Lost."

HENRY GEORGE TOMKINS.

FELLAH DIALECT IN PALESTINE.

(*Quarterly Statement, January*, 1886, *p.* 17; *April No., p.* 84.)

CAPTAIN CONDER emphasizes the Aramaic character of the dialect spoken by the fellahs, as distinct from Arabic. I believe, and have often felt convinced, that a great many names are misunderstood in the light of Arabic, and that in reading the "Memoirs" and "Name Lists" many ancient clues are lost, through forgetfulness of this, and modern trivialities are substituted for important historic and mythological links with the past. Of course the first thing of all was to take down phonetically in the most trusty fashion the names on the lips of the inhabitants, especially of the most unsophisticated "oldest inhabitant." This was necessarily done in Arabic, but then comes the deeply interesting task of seeing the old name through its mask, as the true portrait-painter,

"Divinely, through all hindrance, sees the man."

"The Bully-ruffian" was a capital name for a man-of-war in the ears of a jack-tar of the old pig-tailed breed, but after all the true name was "Bellerophon," which to him meant nothing; and the good ship "Wheel-em-along," was really christened "Ville de Milan."

HENRY GEORGE TOMKINS.

THE SECOND WALL OF JERUSALEM.

My husband and I, when living in Jerusalem, used to consider the place where the recent discovery has been made as a likely position for the line of the second wall.

The shop, and patriarchs' house above it, were altered and finished between 1848–1853. There were indications that the site was of importance. But no deep foundations were then dug. We could only guess as to there being more below ground.

The space *west* of the wall now discovered looked, when I left Jerusalem, like a rough field raised above the street level. But on our first arrival it was occupied by a pool (tank), lying nearly north and south. This was called the Pool of Bathsheba, there being a tradition that she was seen here by King David from his palace on Zion above.

The pool was shallow and waterless. It was filled up at the time above mentioned with earth and rubbish to make the place more wholesome. As to the second wall, and the possibility that it was built by King David, there is an important passage in Josephus. (Ant. VII, ch. iv, 2.) "David made buildings round about the lower [? northern] city. He also joined the citadel [on Zion] to it and made it one body, and when he had encompassed all with walls he appointed Joab to take care of them." To this agree the allusions in the Psalms.

Ps. li, 18. Here David asks God's help in building the walls of Jerusalem. And in Ps. cxxii, 2, Jerusalem is described as being now "builded" and "compacted together," united in close connection. The verb חבר is very definite as meaning united; no longer consisting of separate bits, an open defenceless lower city (on the north) and the fortress of Zion with its walls, but now joined and compacted into one Jerusalem all walled round. 2 Sam. v, 9, says: David "builded round about"—the Hebrew distinctly means "to encompass" (as Josephus above)—"from *the* Millo." The Millo may thus find its explanation. If David joined the northern second encompassing wall to the old wall of the Zion citadel, there was a difficulty to be overcome in the small valley that runs east from the Jaffa Gate, having the Zion citadel on the south. When in Jerusalem we used to suppose that David "filled up" a part of this valley (Hebrew מלא "to fill up"), and that hence his work was called "*the* Millo;" the Hebrew has the article המלוא. The Millo would mean "the filled up" place or embankment, on which he carried his fortifications and wall across that valley.

Thus was the northern portion of the city united to the southern, and what had before been only partly conquered by Judah (Josh. xv, 63), was now finally taken in and made an integral part of the capital of Judah.

David then appears as—

1. Builder of the second or north wall.
2. Incorporater of the two parts of the city into one whole.
3. Builder of *the* Millo which enabled him to connect them within the encompassing wall.

One of the wells mentioned in the account of the discoveries, the one to the south, just outside the English Church enclosure, was always known to be very ancient and well supplied with water, and deep.

I may add that we were so fortunate, in 1848, as to see the foundations of a part of the first wall, along the northern face of Zion. A house was being pulled down and rebuilt by the London Jews' Society as residence for their physician, and just within the line of the north wall of Zion. During the progress of this work, and on removal of walls and rubbish to a considerable depth in search of safe foundation, a magnificent portion of old wall was partly laid bare. We could see as we stood above and looked down upon it that the stones were massive and had the chisel-draft. They were similar in style and character to those forming the base of the Citadel and Tower of David. Though now partly built over and covered in, it would, I suppose, still be possible to examine this portion of the old first wall, and even perhaps more on each side, east and west, than was then visible.

E. A. Finn.

MEETING OF THE GENERAL COMMITTEE.

The Annual Meeting of the General Committee was held in the great room of the Social Science Association, on July 26th. Chairman, Mr. James Glaisher.

After the Secretary had read letters from various gentlemen regretting their inability to attend the meeting, the Report of the Executive Committee for the year was read as follows :—

"My Lords and Gentlemen,—

"Your Committee at the last General Meeting of June 24th, 1885, have, on resigning office, to render an account of their administration during the past year.

"I. The Committee have held twenty-three meetings during the year.

"II. It has still been found impossible to carry on the survey of Eastern Palestine by means of Royal Engineers for want of the Sultan's Firman.

"III. The work of exploration, however, has been conducted for the Society during the last year by Herr Gottlieb Schumacher. On the last meeting of the General Committee the Executive Committee were able to report that they had received a large and important contribution to the survey of Eastern Palestine in the shape of a map of two hundred square miles, with memoirs giving a list of Arabic names, a general description of the country, with its perennial streams, cascades, forests, villages, roads, and people, and an account, with plans and drawings, of the villages and ruins in the district surveyed by Herr Schumacher.

"The work has since been printed and published in a separate volume, called 'Across the Jordan,' a copy of which has been presented to every subscriber who asked for it; the number of copies so distributed amounts to 1,100. This most valuable memoir is a contribution to our knowledge of the country of the greatest importance. We have now the pleasure of announcing that Herr Schumacher has successfully carried out another survey for the Society, this time in Northern Ajlûn. The portion surveyed is five hundred square miles in that piece of country bordered on the north by the Sharî'at el Menâdireh, on the west by the Ghor or Jordan Valley, on the south by Tibneh, and on the east by Irbid Beit Râs and the Wâdy Semar, which joins the Sharî'at el Menâdireh near Arâk el Heitaleyeh. A greater number of ancient and modern sites was collected here than in the previous survey by the same explorer. Special plans have been made of M'keis (Gadara) and Beit Râs (believed by Herr Schumacher to be Capitolias). Another great field of dolmens was found near Irbid.

"Herr Schumacher has crossed the Jaulan and Hauran once more, and was able to add more names to the map. At Abdîn he found a Greek inscription.

"The maps and memoirs of this survey will arrive, it is expected, in

September. The Committee have not yet decided upon the form and method of publication.

"Little by little we are rescuing the unknown parts of the country from obscurity, and bringing them, with their ruins, under the surveyor's hands, if not by the rapid methods by which the survey of Western Palestine was accomplished, yet by safe and scientific methods, and at much less cost.

"Herr Schumacher has also visited the south of Palestine, and has made a discovery, which he considers important, at Ascalon. Its nature is not yet accurately known.

"As regards the long-promised map of the country showing both sides of the Jordan, this must still be deferred until Schumacher's work can be laid down upon it.

"We are indebted to Dr. Selah Merrill, the American Consul at Jerusalem, for keeping us acquainted with certain discoveries at the Holy City of the greatest interest. Recent excavations for building purposes laid bare the lower courses of a great wall which, to judge by the masonry —this presented the familiar marginal draft associated with Jewish work— and by a rock scarp on the outside, seem to be those of the second wall. We are now taking steps to follow up this discovery, and hope to report, before long, on the actual course of the wall. It is needless to point out that, should it prove to be the second wall, the authenticity of the so-called Holy Places will either be absolutely disproved or will be very greatly advanced if not placed quite beyond dispute.

"We are also indebted to Dr. Merrill for an account of other discoveries, consisting chiefly of rock-cut tombs near Jerusalem; to Professor Hayter Lewis for his notes on Jerusalem; to Herr Conrad Schick for papers on the newly discovered tombs and on the aqueduct of Siloam; to Mr. Laurence Oliphant for his papers on excavations at Carmel, and on the eastern coasts of the Sea of Galilee; to Captain Conder for his notes; to Mr. Greville Chester for his papers on Phœnician Gems; and to other writers who have made the *Quarterly Statement* interesting and valuable. We have also published during the year Mr. Chichester Hart's 'Journey of a Naturalist in Sinai and South Palestine.' This paper appeared in the *Quarterly Statement*. We have in hand his fuller memoir on the same subject, which we hope to bring out early next year. We have also published Professor Hull's Geological Memoir. This important work is issued uniform with the 'Survey of Western Palestine,' and will be included in the Index, which is now nearly ready. As regards the remaining copies of the 'Survey of Western Palestine,' they are in the hands of Mr. Alexander P. Watt, 34, Paternoster Row, who has been appointed the agent for their sale. Subscribers and those who already possess the work are requested to note that no reduction will be made, either now or at any other time, in the price of this great work. On the other hand the Committee reserve to themselves the right of raising the price of the last copies.

"IV. A Committee has been appointed for the purpose of making an inquiry into the manners and customs of the various peoples and tribes in

Syria and the East. We have now an opportunity of carrying this out by means of intelligent and educated agents over the whole of Syria, Asia Minor, Cyprus, Armenia, Egypt, and the country as far as the Euphrates. This most important investigation will be carried on during the next twelve months, and will perhaps last several years. The results, as they come home and can be classified, will be given to the world in the Society's Journal. The Committee now consists of Captain Conder, Rev. Dr. Ginsburg, Mr. James Glaisher, Professor Hayter Lewis, Mr. John MacGregor, Mr. Simpson, Sir Charles Warren, Sir Charles Wilson, Dr. Aldis Wright, and the Rev. Dr. William Wright, all members of the General or Executive Committee.

"Mr. Francis Galton, the President of the Anthropological Institute, has also joined this Committee, and Mr. Lawrence Gomme, Secretary of the Folk-Lore Society. The Institute of Architects has promised assistance, and may be considered represented by Professor Hayter Lewis, while the Bible Society is represented by Dr. William Wright. The questions are nearly ready, and are now passing through the hands of the printer. They will be supplemented by a set of questions on Folk-Lore, which a Committee of the Folk-Lore Society has in preparation.

"V. The Society has this year arrived at the twenty-first year of its age. It was felt that the anniversary should be marked by a public meeting, and by a Summary or Memoir of the work accomplished during the twenty-one years of its existence. The meeting was held in the Theatre of the Royal Institution, on the 22nd day of June, under the same President, the Archbishop of York, who took the chair at the first meeting of June 22nd, 1865. It was addressed by Mr. Glaisher, Sir George Grove, Sir Charles Wilson, Captain Conder, Mr. MacGregor, Canon Tristram, and Professor Hayter Lewis, as well as by His Grace the Archbishop.

"A copy of the Memoir, written for the Committee by the Secretary, will be sent round to every subscriber who asks for it. It contains a brief account of all that the Society has done, and a statement of what it hopes to do.

"The expenses of exploration might be indefinitely increased, but in the present condition of the Society's finances, and the prospects of next year's income, the Committee regret that they are not justified in proposing to spend more than about £1,000 next year on research. About an equal sum should be expended in publishing the memoirs, &c., which are in the office awaiting publication. The expenses of management amount every year to the same sum, namely, about £600, including salaries, rent, and general expenses of the office.

"The Balance Sheet for the year 1885 was published in the April *Quarterly Statement*. The Society received during the year 1885 the sum of £2,904 from all sources, and has expended £2,822, viz.: in exploration, maps and memoirs, £1,560; in printing and books, £688; in management, £573. Since the beginning of the year the sum of £1,456 has been received; exploration has cost £410; maps and memoirs, £720; printers, £150; and management, £321.

"The debt on the maps and memoirs has been entirely paid off. The Society has no other debts than the current printers' bills, and the loan of £850, which it is hoped will be paid off before the next meeting of the General Committee.

"The Committee have to deplore the death, since their last meeting, of three of their oldest friends. These are—(1) Mr. James Fergusson, to whom, with Sir George Grove, belongs the honour of founding the Society. His views on the 'Topography of Jerusalem,' published in the year 1847, and stoutly defended by him to the last, have been the means of awakening and sustaining an unflagging interest in the sacred sites. (2) The Venerable Dean of Chester, Dr. Howson, who died in April last, was a member of the Committee from the beginning. (3) Mr. W. S. W. Vaux, F.R.S., formerly of the British Museum, Secretary of the Royal Asiatic Society and of the Royal Society of Literature, was a member of the Executive Committee from the beginning.

"The Committee have to express their best thanks to the Local Hon. Secretaries, and to all who have helped to spread a knowledge of their work, which, as will be seen from the preceding Report, is actively going on, and will continue to do so, as long as any part of our original prospectus remains to be filled up."

The CHAIRMAN, on the Report having been read, invited any members present to speak upon it.

Captain CONDER called attention to the site of Kaukab found by Herr Schumacher as the capital of the Ebionite Christians in the second century, and suggested that the discovery might be followed up.

Professor LÖWY urged upon the Committee the necessity of studying the dialects of Palestine. Many of those dialects, he said, are now dying out. Of the Samaritans scarcely a hundred are left. Especially in the north there are tribes whose dialects have never yet been properly examined. He undertook to draw up a set of questions which might be used for this purpose.

Mr. HENRY MAUDSLAY strongly urged upon the Committee the work of excavation.

Dr. CHAPLIN spoke of the language, the proverbs, and the ordinary locutions used by the women in household talk as containing much that might be used for the illustration of the Bible. He mentioned one case. There is a phrase used once in the Bible applied to Jacob, "Lift up thy feet," meaning "Go quickly." He had heard the same phrase used by a woman of the present day.

It was proposed by Lord SIDMOUTH, and seconded by Dr. CHAPLIN, that the Report be adopted.

It was proposed by Mr. MAUDSLAY, and seconded by Dr. LÖWY, that the present members of Executive Committee be re-elected.

It was proposed by the CHAIRMAN, and seconded by Captain CONDER,

that the following be proposed as new members of the General Committee :—

The Bishop of Salisbury.
Rev. Dr. Cunningham Geikie (Author of "The Life of Christ," and "Home with the Bible," &c.).
Rev. William Allen.
Mr. Francis Galton, F.R.S. (President of the Anthropological Institute).
Mr. Lawrence Gomme (Hon. Sec. of the Folk-Lore Society).
Mr. J. W. Pease, M.P.
Mr. Arthur Pease, M.P.
Mr. Charles Kennion.
Mr. Guy le Strange.

It was proposed by Mr. MAUDSLAY, and seconded by Professor HAYTER LEWIS, that the thanks of the Committee be given to Mr. GLAISHER, the Chairman of Executive Committee.

It was proposed by Sir W. MCARTHUR, and seconded by Professor HUDLESTON, that the thanks of the Committee be given to Mr. WALTER BESANT, the Secretary.

The meeting then adjourned.

TAMID, OR THE CONTINUAL SERVICE—*continued.*

CHAPTER IV.

1. They did not tie the two fore-legs of the lamb to each other, or the two hind-legs to each other,[1] but tied the fore-leg and the hind-leg together. They to whom the lot fell to take up the pieces to the incline held it. And thus it was bound: its head to the south, and its face to the west,[2] and the slaughtering priest stood on the east with his face to the west. The morning lamb was slain at the north-western corner[3] at the second ring. The slayer *of the lamb* slew *it*, and the receiver *of the blood* received *it*, and came to the north-western horn[4] and put *the blood* east and north ;[5] to the south-western *horn* and put the blood west and south, and the remainder of the blood he poured out upon the southern foundation.

2. He did not break the leg of the lamb,[6] but pierced it through the

[1] They did not tie the lamb with its two fore-legs to each other or its two hind-legs to each other, in order not to do according to the customs of other nations [strangers] who did this when performing idolatrous sacrifices; but they tied the lamb fore-leg and hind-leg together as Isaak was tied.

[2] It was slain on the side of the altar northward according to the law of the burnt offering [Levit. i, 11]. They turned his head to the south, and his face to the west in order that if he should drop his dung, it might not be near the altar.

[3] The continual morning offering was slain at the north-western corner because in the morning the sun being in the east, its beams radiate towards the west, and the Scripture says "two lambs day by day" [Exod. xxix, 38] ליום שנים, which is like כנגד היום, *opposite the day*, that is to say, opposite the sun, because the sun is called day. And that of the evening, when the sun was in the west, and shone towards the east, was slain at the north-eastern corner.

[4] Distant from the altar, because the altar was high and overshadows everything [if near the altar, the place of slaying would come into shade as the sun moved south]. Johanan, the high priest, caused six rows of rings to be put there, in each row four rings, for the twenty-four courses of the priesthood. They were fixed in the pavement, and made like a kind of bow, and because the sacrifice was not tied [as is taught at the beginning of the chapter], they put the neck of the beast in those rings at the time of slaughtering, and fixed the end of the ring in the ground.

[5] At first. After slaying the morning lamb at the north-western corner, he went to the eastern side and stood on the ground and threw the blood from the vessel, בכלי, below the red line, and made two sprinklings which are four: one, which was like two, on the north-eastern corner, and then giving to the south-west one, which was like two, on the south-western corner.

[6] As butchers do who cut off the leg with the skin upon it, but they pierced under the knee which is sold with the head, and suspended the carcase by it and skinned the leg, with the rest of the animal, and hence we learn that the feet were included in the skinning.

knee,[7] and hung it up by that. He skinned downwards, until he reached the breast; having reached the breast, he cut off the head and gave it to him to whom the lot fell to take it. He cut off the feet, כרעים, and gave them to him to whom the lot fell to take them. Having finished the skinning,[8] he tore the heart and put out its blood. He cut off the forelegs and gave them to him to whom the lot fell to take them. He went up to the right leg and cut it off, and gave it to him to whom the lot fell to take it, and the two testicles with it. He slipt up *the animal* and finding all open before him took the fat[9] *of the inwards* and put it upon the cut surface[10] of the head, took the inwards and gave it to him to whom the lot fell to wash them. And the stomach they washed[11] in the house of the washings,[12] as much as was required, but the inwards they washed three times[13] at least[14] upon the marble tables which were between the pillars.

3. He took the knife and separated the lung from the liver, and the finger of the liver from the liver, but did not remove it from its place;[15] he then opened the chest, and gave it to him to whom the lot fell to take it. He ascended to the right side and cut it and descended as far as the spine, but he did not touch the spine until he came to the two soft ribs. He cut it off[16] and gave it to him to whom the lot fell to take it with the liver hanging to it. He came to the throat, and left attached to it two ribs on this side and two on that side. He cut it off and gave it to him to whom the lot fell to take it, with the windpipe, the heart and the lung hanging to it. He came to the left side and left attached to it, two soft ribs above and two soft ribs below, and the same to that of the opposite side, so that there were left attached to each of them two above and two below. He cut it off[16] and gave it to him to whom the lot fell to take it, and with it the spine with the spleen hanging to it. And this was the larger portion, but that of the right side was called the larger, because the liver was left hanging to it. He came to the end of the spine, cut it off and gave it to him to whom the

[7] ארכובו = ערכובו, knee.

[8] For he skinned no farther than the breast, on which the skin was still left.

[9] חלב=פד.

[10] And this in the way of honour to the Highest, that the blood of the slaying should not be seen as a defilement.

[11] They washed it by itself from the dung which was in it.

[12] In a chamber which was in the Sanctuary. They did not wash it with the rest of the inwards in order that they should not be polluted.

[13] Because the dirt would not go out without pressure as *the intestines* are narrow.

[14] At the very least, and if they desired to wash them more than three times they did so.

[15] Because it was offered with the end of the spine and the fat tail; and the liver with the right side; and the lung with the throat and two ribs with it, as is explained immediately.

[16] He cut it off near to the spine, but left two ribs above attached to the spine and two below.

lot fell to take it, with the fat of the tail and the finger of the liver, and the two kidneys with it. He took the left leg and gave it to him to whom the lot fell to take it. They were now all standing in a row with the pieces in their hands. The first with the head and the leg, the head in his right hand, with its nose towards his arm and its horns between his fingers and the cut surface upwards, with the fat [of the inwards] placed upon it, and the right leg in his left hand,[17] with the skin surface [that part from which the skin had been taken] outwards.[18] The second with the two fore-legs, the right in his right hand, and the left in his left hand with the skin surface outwards. The third with the end of the spine and the leg, the end of the spine in his right hand and the fat of the tail hanging down between his fingers, and the finger of the liver and the two kidneys with it, the left leg in his left hand with the skin surface outwards. The fourth with the breast and throat, the breast in his right hand, and the throat in his left hand, and the ribs which were attached to it between his fingers. The fifth with the two sides, the right in his right hand and the left in his left hand, with the skin surface outwards. The sixth with the inwards placed in a bowl[19] and the feet upon them. The seventh with the fine flour.[20] The eighth with the pancakes.[21] The ninth with the wine. They went and put them by the middle of the incline below on its west,[22] and salted them. Then they went down to the chamber Gazith to read the *shín'a*.[23]

[17] Notwithstanding that the carrying the pieces to the incline was part of the service, and service performed with the left hand was unlawful; for that which did not delay the atonement was lawful even with the left hand as is adduced in Yoma [48 *b*].

[18] The place [surface] from which the skin had been removed was next the ends of the fingers.

[19] In the Targum כף אחת is rendered כזיבה חדא [Numb. vii, 14], [one spoon A. V.].

[20] For the drink-offerings which were offered with the lamb.

[21] The offering baked in a pan of the high priest, half of which was offered in the morning and half in the evening every day. [Levit. vi, 26, 21.] And the reason why the offering of pancakes was placed between the fine flour and the drink-offerings which were necessary always, was that the fine flour and the pancakes had both the name of *minchah* or meat-offering, and therefore they offered them one at a time.

[22] And not at its middle and above, in order that the going with them to the altar after they returned from saying the *shín'a* might be evident. And only on common days were the pieces of the continual sacrifice put on the west, the side of the Shekinah; but on Sabbaths those additions which the day required were on the west, and the daily sacrifice on the east, as is argued in the treatise "Succah," ch. 5.

[23] And the other benedictions, as appears from the next chapter.

CHAPTER V.

1. The prefect said to them "pronounce a blessing,"[1] and they pronounced it. Then they read the ten commandments,[2] then *shin'a v'haiah im shamo'a* and *vayomer*. They pronounced three blessings with the people,[3] viz.: *emeth v'yatzib, 'abodah*, and the blessing of the priests, and on Sabbath they added a blessing for the watch which was going off duty.[4]

2. He said to them "those who are new to the incense,[5] come and cast lots." They cast lots and he to whom the lot fell performed the duty. He said to them "new and old,[6] come and cast lots who shall take up the pieces from the incline to the altar," Rabbi Eliezer the son of Jacob said "he who took up the pieces to the incline took them up to the top of the altar."[7]

3. They handed them over to the wardens,[8] who stripped them of their

[1] In the first chapter of "Berachoth" it is explained that this was *ahabah rabah*. And after the day dawned and the sun began to shine they pronounced the blessing *botze roor*. The observance of the order of the blessings was not essential.

[2] Because they were the foundation, עקר, of the law. And by right they ought to be read every day even in the country places [גבולים, towns out of Jerusalem], but this was stopped, because of the complaints of the heretics, who said that they only were given from Sinai, and not the rest of the Law.

[3] These were *emeth v'yatzib 'abodah*, and the blessing of the priests. They read the passages only and did not lift up the hands, because the priests did not lift up their hands until after the offering of the lamb and the incense, as is said in the next chapter. They only pronounced these blessings now in order that the lamb might be graciously accepted. And they were not by this exempted from saying the eighteen prayers.

[4] The watch going out said to the watch entering, "May He who has caused His name to dwell in this house cause to dwell between you, love and brotherhood, peace and friendship:" for on every Sabbath one watch entered for the service, and the watch who had served went out.

[5] Ye to whom the lot never yet fell to offer the incense come and cast lots. They never allowed one to whom the lot had once fallen to offer the incense to do it a second time because he became rich, for it is written [Deut. xxxiii, 10. 11] "they shall put incense before thee, &c. . . . . bless, Lord, his substance." On this account they did not let any priest offer it a second time, in order that all should be made rich and be blessed by it.

[6] As he had said in reference to the incense, "priests new to the office only," he said now, "new with old," that is to say those to whom the lot has fallen on other occasions, and those to whom it has not fallen, come and cast lots.

[7] The lot was not so, and the decision was not in accordance with the view of Rabbi Eliezer ben Yacob.

[8] Those priests who had made themselves ready, and to whom no lot had fallen, and who were dressed in the garments of the priesthood, they handed over to the wardens who were deacons employed in the necessary duties of the Sanctuary, in order that they might strip them of the sacred garments that were upon them.

clothes, leaving upon them their small clothes[9] only. And there were niches there upon which were written the uses of the garments.[10]

4. He to whom the lot fell to offer the incense, took the *kaf* [A.V. *spoon*, Numb. vii, 20]. The *kaf* resembled a large golden *tirkab* containing three *cabs*, and the *bazik*[11] [or censer] was in it, full and heaped up with the incense.[12] There was a lid to it[13] and a kind of *metotaeleth* over it.[14]

5. He to whom the lot fell to take the censer,[15] took the silver censer and went up to the top of the altar, turned the coals this way and that way, and took a portion of them.[16] He then descended and poured them into the golden *censer*,[17] about a *cab* of the coals being spilled,[18] which they swept into the cesspool,[19] but on the Sabbath[20] covered with the *p'sachtar*.

[9] And putting on profane garments, after which they took off their small clothes and leaving all the priestly garments, went their way.

[10] The niches in which were the breeches had "breeches" written over them, and those in which were the shirts, "shirts," and the same with the turban and the girdle. And in the order of putting on the garments, the breeches were before all the other sacred garments, for it is written (Levit. vi, 10) "and his linen breeches shall be put upon his flesh," that there should be nothing before the breeches, and then the shirt, then he bound on the girdle, and then wound round the turban.

[11] A little *kaf*.

[12] It was placed in the middle of the large kaf, because when the small one was heaped up the incense would have been spilled upon the ground when it was carried. And it was not possible to use the great *kaf* only, for it was due to the honour of the Most High to empty out of the heaped up kaf upon the coals at the time of burning the incense.

[13] To the bazik.

[14] מטוטלת. My masters explained that it was a kind of ring to the above, by means of which they removed the lid and took it away from the *bazik*. In Aruch it is explained to be a piece of clothing, כנד (as in Shabbath 54 *a*), "a camel may not go out with the מטוטלת," respecting which it is explained "with which a beast goes out"), which was placed upon the lid of the *bazik* like a kind of small cloth for ornament. [It is a custom in grand oriental houses for the coffee to be brought in covered with a richly embroidered cloth.]

[15] To take the coals to the golden altar. There was no lot cast for this, but he who had obtained by lot the right to offer the incense said to him who was with him come and take the censer with me.

[16] He took from the consumed inner portions. We do not read here of those which were almost converted into ashes, for on the contrary the coals taken were solid and incandescent.

[17] But he did not take them in the golden censer in order that it should not be spoiled. The law is sparing of the goods of Israel.

[18] Because they took the coals in the silver censer, which held four cabs, and emptied them into the golden one of three cabs, and in order that they might carry it full they emptied the coals into it at last [after descending] that being done as an act of honour to the Highest.

[19] Into the receptacle for water which was in [under] the court; in order that the priests might not be burned by them.

[20] Because it was unlawful to extinguish them, a certain large vessel was

The *p'sachtar* was a large vessel holding a *lethech*[21] [or half homer ; *cf.* Hosea iii, 2.] There were two chains *attached* to it,[22] one by which he drew it and went down, and the other by which he held it from above, in order that it might not turn over. It served three purposes : they inverted it over the coals or creeping things,[23] on the Sabbath, and brought down in it the ashes from the top of the altar.

6. When they came between the porch and the altar, one of them took the *magrefah*[24] and threw it between the porch and the altar. In Jerusalem one could not hear his companion's voice for the noise of the *magrefah*. It served three purposes : the priest who heard its sound, knew that his brethren the priests were entering to worship, and he hastened and came ; the Levite who heard its sound, knew that his brethren the Levites were entering to chant the song, and he hastened and came ; and the captain of the station placed the unclean at the eastern gate.

turned over them. The translation of סירותין, *sirothin* [pots, A. V., Exod. xxxviii, 3], is פסכתרוותיה, *psachtarvotiah*.

[21] Half a *chor*, or fifteen *seah ;* a chor containing thirty seah.

[22] To the *psachtar*, one on this side and one on that side, because they let down in it the ashes from the top of the altar as we have said elsewhere. And when they let it down full of ashes on the surface of the *kebesh* which was sloping, one priest was in front who drew it by the chain, and another priest was above the *psachtar* who held it by the chain which was in front of him in order that it should not roll over on the declivity of the *kebesh*.

[23] Any creeping thing found in the court on the Sabbath they covered over with the *psachtar* in order that the priests might not be made unclean by it, for it was not lawful to take it out thence on the Sabbath. Such a Sabbath observance they decreed, even in the Sanctuary. This was only in the court, but if it was found in the Temple itself or in the porch, they took it out at once even on the Sabbath.

[24] A large instrument, which they threw in order that it might cause a sound to be heard, and the sound proceeding from it served three purposes, which are explained as follows : the priest who heard its sound, if he was not in the court, hastened and came to worship with his brethren the priests ; and the captain of the station who heard the sound of the *magrefah* caused the unclean of the house of the fathers serving that day, who were not fit to serve, to stand at the eastern gates. Some say this was in order to shame them, to make known that it was on account of the uncleanness, קרי, that he was prohibited from serving, so that he might be more careful another time ; and some say it was to obviate suspicion, that he might not be suspected of going to his work and leaving the service, but that it might be known that in consequence of some serious uncleanness, as contact with a creeping thing, or something else, he was prohibited from serving. Rambam writes that lepers who were already cleansed from their leprosy were caused to stand at the eastern gate in order to be ready for the sprinkling of the blood of the trespass-offering upon them.

CHAPTER VI.

1. THEY[1] began to ascend the steps of the porch, they to whom the lot fell to remove the ashes from the inner altar and the candlestick going before them. He whose lot it was to remove the ashes from the inner altar entered and took the basket, made his prostration and went out.[2] He whose lot it was to remove the ashes from the candlestick entered, and *if* he found the two eastern lamps burning, he took the ashes from the eastern one, and left the western one burning, that the candlestick might be lit from it in the evening. If he found it extinguished,[3] he removed the ashes from it and lit it from the altar of burnt-offering.[4] He then took the can from the second step,[5] and went out.[6]

2. He to whom the lot fell to take the censer, collected the coals[7] upon the altar,[8] and spread them out with the bottom of the censer.[9] Then he made his prostration and went out.

[1] They to whom the lot fell to take the *kaf* and the censer for the coals began to ascend the steps of the porch (for there were twelve steps to the porch), and before them they to whom the lot had fallen to remove the ashes from the inner altar went in order to take out the basket which had been left there, for it was necessary to put the ashes beside the altar on the east, like the ashes of the candlestick. They waited until after the sprinkling of the blood of the daily sacrifice, when he whose lot it was to take the ashes from the candlestick performed the dressing of the two lamps and completed the removal of the ashes from the candlestick, and then the one took out the basket, and the other the can, and poured out the ashes in a certain place near the altar on the east.

[2] His duty being now finished.

[3] As after the death of Simeon the Just, when there was no miracle; whether it was extinguished after the slaying of the sacrifice, or was found extinguished before the slaying of the sacrifice and he lit it, as we have said above in Chapter III. Even if he now found it still burning, since there was no longer a miracle, he extinguished it, and took away its ashes in order to complete the dressing of the two lamps together.

[4] Because they never lit the western lamp except from the fire of the altar of burnt-offering, for it is written (Levit. vi, 13) "the fire shall ever be burning upon the altar," fire of which it is said "continual," for it is written (*ib.* xxiv, 2) "to cause the lamps to burn continually," from the outer altar it was burning.

[5] The second of the three steps which were before the candlestick.

[6] Having now completed his duty.

[7] Which were in the censer.

[8] Of incense.

[9] In order that the incense should not fall off the coals, he spread them out and extended them so that they did not slope on either side. The translation of וירקעו [Exod. xxxix, 3] is ודידו [the word used above in the Mishna]. The incense was burned on the golden altar, not in the censer. But in offering the incense on the day of atonement the coals were left in the censer and upon it the incense was burned. There was no spreading out of the coals on the day of atonement.

3. He to whom the lot fell to offer the incense, took the *bazik* from the middle of the *kaf* and gave it[10] to his friend,[11] or relative. If any of the incense in it got spilled into the *kaf*, he gave it to him in his hand. They taught him[12] "take care that thou dost not begin *to put incense on the coals immediately* in front of thee, lest thou be burned."[13] He began to spread out *the incense* and then went away.[14] He who offered the incense did not offer the incense until the prefect said to him "offer the incense." If it was the high priest, the overseer said "my lord high priest, offer the incense." The people separated,[15] the priest offered the incense, made his obeisance, and went out.

[10] The *kaf*.

[11] Who had come with him into the Temple for this purpose. And if any of the incense which was in the *bazik* became spilled into the *kaf* (because the *bazik* was full and heaped up and sometimes some fell from it into the *kaf*) his friend put the incense which was spilled into the *kaf* into the hollow of the hand of him who offered the incense.

[12] Because he had never before offered the incense, as we are taught above "priests who have not before offered the incense, come and cast lots," therefore it was necessary to instruct him.

[13] He poured out the incense upon the coals on the western side at a distance from himself, and if any were spilled at the side next to him, he heaped it up, as we are told in Yoma (49 *b*), "in order that its smoke might be long in coming," and this was an honour, that there should be no delay in the service. And he gathered it together and made a heap on the western side in order that when he came to draw the incense which was near to him, he might heap it upon the western side at a distance from himself, and not be burned by the heap of burning incense. But if he had made the heap in front of him, when he collected the incense which was spilled outside of it, and brought it near to it, his arm would have been burned by the heap of incense which was burning in front of him. And thus the Bareitha teaches in the fifth chapter of Yoma, at the end of page 53 *b*, "he heaped it up on the inner side, which was the other side to him."

[14] That is to say, as soon as he had spread out the incense upon the top of the coals he went out.

[15] All the priests went away from between the porch and the altar at the time of burning the incense, for it is written (Levit. xvi, 17) "and there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*." At every atonement that was made in the holy place no man might be in the tabernacle, and hence at the time of offering the incense, and at the time of sprinkling the blood of the bullock of an anointed priest, and the bullock offered for an unknown transgression [Numb. xv, 24] of the congregation, and the kid offered as an atonement for idolatrous worship, the priests went away from between the porch and the altar; but at the time of offering the incense on the day of atonement, they went away from the Temple only, because the incense of the day of atonement was not without in the holy place [היכל] on the golden altar, but within, inside the holy of holies, and therefore it was not necessary for them to go away from between the porch and the altar, but from the holy place, היכל, only.

CHAPTER VII.

1. When the high priest entered to worship,[1] three *priests* held him, one on the right, one on the left, and one by the precious stones.[2] And when the prefect heard the sound of the feet of the high priest as he was coming out, he raised for him the vail,[3] he entered and worshipped and went out, and his brethren the priests entered and worshipped and went out.

2. They came and stood[4] on the steps of the porch. The first,[5] stood on the south of their brethren the priests, and five vessels *were* in their hands, the basket in the hand of one, the can in the hand of one, the censer in the hand of one, the *bazik* in the hand of one, and the *kaf* and its cover in the hand of one. They blessed the people with one blessing,[6] but they who were in the provincial towns said three blessings; and in the Sanctuary one blessing. In the Sanctuary they said the Name as it is written,[7] and in the provincial towns, by its cognomen.[8] In the provincial towns the priests lifted up (the palms of) their hands, to a level with their shoulders,[9] and in the Sanctuary,[10] above their heads, except the high priest, who did not raise his hands above the *golden* plate.[11] Rabbi Judah said,[12] also the high priest raised his hands above the *golden* plate, for it is said (Levit. ix, 22), "and Aaron lifted up his hand towards the people and blessed them."

[1] In the holy place—Temple, היכל. This is not said of an entering which was not necessary.

[2] Which were on the shoulders of the ephod [Exod. xxviii, 12].

[3] The vail which hung at the doorway of the porch, because there were no doors to the doorway of the porch, as there were to the other doorways in the Sanctuary, but a vail only.

[4] After they had pronounced a blessing, and read, and performed those services mentioned above, they came to the steps of the porch.

[5] Those five priests in whose hands were the five vessels.

[6] Three verses of the priests' blessing, *yebrakakh*, *yair*, and *yesa*. The author calls it one blessing, because they did not repeat after them Amen between the verses, as was the custom in the provincial towns.

[7] With *yod he* [יהוה].

[8] With *Aleph daleth* [אדני]. Because they did not speak [*lit.* record] the Name as it is written except in the Sanctuary only, for it is said [Exod. xx, 24], "in all places where I record my name, I will come unto thee and I will bless thee;" they transpose it and explain it "in every place where I come unto thee and bless thee," *i.e.*, in the Sanctuary, "there I will record my name."

[9] Because the lifting up of the hands was necessary, for it is written [Levit. ix, 22], "and Aaron lifted up his hand toward the people and blessed them," and it is written [Deut. xviii, 5], "him and his sons for ever." As the lifting up of the hands refers to him, so also the lifting up of the hands refers to his sons for ever.

[10] Because they blessed the people with the *shem hamphorash* [the explained Name, the ineffable Name, of God], and *Shechinah* was above the joints of their fingers they raised their hands above their heads.

[11] Because the Name was written upon it.

[12] The decision was not according to Rabbi Judah.

3. When the high priest desired to make the offering,[13] he went up by the incline, with the *sagan* on his right. When he reached the middle of the incline,[14] the *sagan* took hold of him by the right hand, and led him up. The first *priest* handed to him the head and the leg, and he laid his hands upon them,[15] and threw them[16] *upon the altar*. The second priest then handed to the first the two fore-legs, and he gave them to the high priest who laid his hands upon them, and threw them *upon the altar*. The second *priest* was now dismissed and went away.[17] And in this manner they handed to him all the other pieces, and he laid his hands upon them and threw them upon *the altar*. And when he so desired, he laid his hands *upon them*, and the others threw them *upon the altar*. He now made the circuit of the altar.[18] Where did he begin? From the south-eastern corner, the north-eastern, the north-western, the south-western. They gave to him wine for the drink-offering. The *sagan* stood at the corner,[19] with the cloths in his hand,[20] and two priests stood by the table for the

[13] The high priest made the offering whenever he pleased, and took the part he pleased.

[14] And was already somewhat fatigued.

[15] On account of the honour of the high priest that his offering should be regarded as more important than that of other priests.

[16] As it is explained in reference to the passage "and thou shalt offer thy burnt-offerings, the flesh and the blood" (Deut. xii, 27); as the blood was by throwing, זריקה [sprinkling, A. V.], so also the flesh was by throwing.

[17] But the first remained there to receive the pieces from those who handed them up and to give them to the high priest.

[18] The high priest who was at the top of the incline, which was south *of the altar*, turned towards the right (because "every turn that thou makest must be only to the right" [Yoma 55 *a*]), therefore he went to the south-east, and thence to the north-east, and so on, until he reached the south-west, the place where were the holes by which the wine and water which were poured out ran down, and passed thence into the *sheteen*, which were the foundations. And there a priest stood and handed to him the wine for the drink-offerings. But the high priest did not carry the wine with him, lest it should be spoiled by the smoke of the fire as he was making the circuit of the altar. And whilst he was making the circuit they turned with the צנורת, *tsinoreth*, or fork, the pieces which were not consumed upon the altar. But the other priests when they made the drink-offering of wine went to the left from the incline to the south-west, which was near to the incline, as we are taught in the 6th chapter of Zebachim [Mishna 3], "all who went up to the altar went to the right, except those going up for these three things, a drink-offering of wine, and of water, and a burnt-offering of a fowl;" the wine and the water that they should not become smoked, and the burnt-offering of a fowl also that it should not die from the smoke. And the high priest, who was like a son of the house, might go wherever he pleased, which the other priests were not permitted to do, and also he might turn the pieces with the fork without obtaining the right by lot. And he might go round in order to go to the right.

[19] Beside the high priest who came to pour out the drink-offering.

[20] To wave when the priest poured out in order that the Levites might know and chant the song, and that Ben Arza might know and play the cymbal as is said below.

fat,[21] with two silver trumpets in their hands. They blew, and shouted, and blew, and came and stood beside Ben Arza,[22] one on his right, and one on his left. When the *high priest* stooped *to pour out* the drink-offering, the *sagan* waved the cloths, Ben Arza played with the cymbal, and the Levites chanted the song. When they reached the end of a section,[23] they blew *the trumpets*, and the people prostrated themselves. At every section they blew, and every time they blew *the people* prostrated themselves. This was the order of the continual sacrifice for the service of the House of our God. May He will that it be built quickly in our days! Amen.

4. The songs which the Levites chanted in the Sanctuary. On the first day *of the week*, they chanted "The earth is the Lord's, and the fulness thereof: the world and they that dwell therein"[24] [Psalm xxiv]. On the second *day* they chanted, "Great is the Lord, and greatly to be praised in the city of our God, *in* the mountain of His holiness"[25] [Psalm xlviii]. On the third *day* they chanted, "God standeth in the congregation of the mighty: He judgeth among the gods[26] [Psalm lxxxii]. On the fourth *day* they chanted, "O Lord God, to whom vengeance belongeth, O God to whom vengeance belongeth, show Thyself, &c."[27] [Psalm xciv]. On the fifth *day* they chanted, "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob"[28] [Psalm lxxxi]. On the sixth *day* they chanted, "The Lord reigneth, He is clothed with majesty, &c."[29] [Psalm xciii]. On the Sabbath they chanted "a psalm or song for the Sabbath day" [Psalm xcii]—a psalm *or* song for the future; for the day which will be all Sabbath and rest; for the life eternal.[30]

[21] Two tables were on the west of the incline, one of silver on which they put the vessels of service, and one of marble on which they put the pieces of the sacrifice, and this was called the table of the fat.

[22] The name of a man who played on the *tsiltsil*, or cymbal.

[23] The end of a *pareshah*, or section of the law for reading.

[24] Because it was the first day of the Creation.

[25] Because on that day the waters were divided, and there was a firmament between the waters and the waters.

[26] Because on that day the dry land appeared, upon which the judges stand to do judgment.

[27] Because on that day the sun, moon, and stars were created, upon the worshippers of which the Holy One, blessed be He, would in the future take vengeance.

[28] Because on that day were created the living creatures, whoever sees which would sing aloud and praise his Creator.

[29] Because on that day the Creation was completed, and man was created who acknowledges the kingdom his Creator.

[30] This doctor held with those who say that the world will exist six thousand years, and be desolated one thousand. And because in the seventh thousand there will exist only the Holy One, blessed be He, as is said (Isaiah ii, 11), "and the Lord alone shall be exalted in that day," therefore they chanted on the Sabbath "a psalm *or* song for the Sabbath day," for the seventh thousand, for the day of the Holy One, blessed be He, is a thousand years.

MIDDOTH, OR THE MEASUREMENTS OF THE TEMPLE.

With the Commentary of Rabbi Obadiah of Bartenora.

CHAPTER I.

1. The priests kept watch in the Sanctuary in three places :[1] in the house of Abtinas, in the house Nitsus, and in the house Moked.[2] And the Levites in twenty-one places ;[3] five at five gates of the mountain of the house, four at its four corners[4] within,[5] five at five gates of the court,[6] four at its four corners without,[7] and one in the chamber of the offering, and one in the chamber of the vail, and one behind the house of atonement.

2. The man[8] of the mountain of the house went round from watch

[1] Not for fear of robbers or thieves, but because it was an honour and glory to the house, that it should not be without guards ; and this guarding was commanded for the whole night. The three places in which the priests kept watch corresponded to what is written in the law (Numb. iii, 38), "those that encamp before the tabernacle towards the east, &c." "*Keeping* the *charge* of the Sanctury for the *charge*" indicates three guards in three places, and as in the Tabernacle Aaron and his two sons kept watch in three places, so in the Eternal House [the Temple] likewise.

[2] The House of Abtinas and the House Nitsus were two upper rooms built beside gates of the court. The house Moked was not an upper room, but a vaulted building, *arqualta* [=arcuatus] in the barbarian tongue, erected upon the ground. Thus it is explained in the beginning of the treatise "Tamid."

[3] Because they were bound to guard the Sanctuary in twenty-four places ; as it is written in 1 Chronicles xxvi, 17, "eastward six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two. At Parbar westward, four at the causeway, *and* two at Parbar." Lo, there were twenty-four watches, three of which were for the priests as we have said above, and twenty-one for the Levites, notwithstanding that the Scripture speaks only of Levites. Priests are also called Levites, for it is written in Ezekiel xliv, 15, "the priests, the Levites, the sons of Zadok."

[4] There were five watchers at five gates of the mountain of the house, and four others at its four corners.

[5] Inside the wall of the mountain of the house.

[6] This doctor thought that there were only five gates to the court, and as to the words of him who afterwards said there were seven gates, it was conceded that there was a watch at only five.

[7] Because no one might sit in the court except kings of the house of David only, and it was not possible for the watchers to watch standing all night, therefore the watchers were at the corners of the court, and also those who kept watch at the gates of the court watched on the outside in order that they might be allowed to sit. They leaned on the Scripture, for it is written "two at Parbar," towards *bar*, *the outside*, *i.e.*, outside the wall of the court.

[8] The prefect over all the guards.

to watch, with torches flaming before him, and to every guard who was not standing, the man of the mountain of the house said, "peace *be* upon thee:" if it was evident that he slept, he beat him with his staff, and he had authority to set fire to his cloak. And they said, "what is the voice in the court?" "The voice of a Levite being beaten and his garments burned, because he slept on his watch." Rabbi Eliezer, the son of Jacob, said, "once they found my mother's brother sleeping, and they set fire to his cloak."

3. There were five gates to the mountain of the house: the two gates of Huldah on the south served for going in and going out;[9] Kipunus on the west[10] served for going in and going out; Tadi on the north was not used at all; upon the eastern gate Shushan the palace was pourtrayed,[11] and by it the high priest[12] who burned the heifer[13] and the heifer and all his assistants went out to the Mount of Olives.[14]

4. There were seven gates in the court. Three on the north, and three on the south, and one on the east. Those on the south *were*—the gate of kindling[15] second to it, the gate of the first born,[16] third, the water gate.[17] That on the east *was* the gate Nicanor,[18] and there were two chambers to it, one on the right hand and one on the left. One *was* the chamber of Phinchas, the keeper of the vestments,[19] and one the chamber of the pancake maker.[20]

[9] By them they entered and went out from the mountain of the house.

[10] A gate on the western side of the mountain of the house, the name of which was *Kipunus*, and that on the north was named *Tadi*.

[11] When they came up from the captivity, the King of Persia commanded them to make a representation of Shushan the palace upon the gates of the house, in order that they might fear their king, and they depicted it on the eastern gate.

[12] This Mishna is according to Rabbi Meyer, who was of opinion that the red heifer could be burned by none other than the high priest. But this is not the decision.

[13] All the priests who assisted and helped the priest who burned it.

[14] הר המשחה, the Mount of Olives, which was on the east of Jerusalem, and there they burned the heifer.

[15] It was called the gate of kindling because through it they carried the wood for the pile which burned upon the altar.

[16] We learn that there they took in the first-born *of beasts*, which were slain on the south *of the altar*.

[17] According to what is written in the book of Ezekiel xlvii, 2, "And, behold, there ran out waters on the right side." And it is the south which is called the right side, for it is written "north" and "on the right." And Ezekiel saw in his prophecy that waters went out from the Holy of Holies in a thin stream like the horns of locusts, and when they reached this gate became a stream as large as the full mouth of a small bottle (ם), and this is what is said of them in the Scripture, מים מפכים, "waters ran out."

[18] Explained in the treatise "Yoma."

[19] He was the prefect whose function it was to dress the priests at the time of the service, and to undress them after the service, and take care of the priestly garments.

[20] There they made the meat-offering which the high priest offered every

5. And those on the north *were* the gate Nitsus, which was a kind of *exhedra* with an upper[21] room built over it, that the priests might keep watch above and the Levites below, and it had a door into the rampart[22] (*chel*); second to it, the gate of the offering,[23] third, the house Moked.[24]

6. There were four chambers in the house Moked, like small rooms[25] opening into a hall (טרקלין = *triclinium*), two in the holy and two in the profane[26] part, and pointed pieces of wood[27] distinguished between the holy and the profane. And what were their uses? The south-western was the chamber of (the lambs) for the offering.[28] The south-eastern was the chamber (of the maker) of the shewbread.[29] In the north-eastern the Asmoneans preserved the stones of the altar which the Greek kings had defiled.[30] In the north-western they went down to the bathing room.[31]

7. There were two gates to the house Moked; one opened to the *chel*[32]

day, half of it in the morning, and half of it in the evening, and because respecting this it is said (Levit. vi, 21) "in a pan it shall be made with oil," they were called pancakes.

[21] Two walls, one on each side of the gate, projected outwards from the outside of the wall of the court towards the mountain of the house, and a chamber was built above upon these two walls.

[22] In one of the walls was a door leading out to the *chel*, for there was a place within the wall of the mountain of the house, outside of the court, which was called *chel* (*rampart*).

[23] There they brought in the most holy sacrifices, which were slaughtered on the north.

[24] It was called Beth Hammoked (*locus foci*) because there were fires burning continually in it by which the priests, who went barefoot, might warm themselves. It was a large room, and in its four corners were four small chambers, as is explained below.

[25] Like the small chambers which open into the large room, or triclinium, of kings.

[26] Because the house Moked was built part within the court which was hallowed, and part in the profane place.

[27] Ends of beams projecting from the wall to the place which was holy, in order to show which was holy and which was profane, and that they might eat the holy things in the holy part.

[28] Because there the lambs were examined for the continual sacrifices, as it is taught in the Mishna, "there may not be fewer than six lambs in the chambers of the lambs," Erachin ii, 5.

[29] The family of Garmu made the shewbread there.

[30] They offered idolatrous sacrifices upon it. In the treatise "Shekalim" and the treatise "Tamid" *this chamber* is called the chamber of the seals.

[31] By this chamber a priest to whom an uncleanness happened descended and went by the hollow way which was under [or behind, שחר, according to some copies] the sanctuary to the bathing room, where was a fire by which the priest warmed himself after bathing and going up and wiping himself. It was called the house Moked, and opened to the large house Moked [*i.e.*, the great central hall].

[32] The northern gate of the house Moked opened to the *chel*, and that on the south opened to the court.

and one opened to the court. Rabbi Judah said there was a wicket[33] to the gate which opened to the court by which they entered to examine the court.[34]

8. The house Moked was a vaulted room,[35] large and surrounded by stone benches,[36] and the elders of the house of the fathers[37] slept there with the keys of the court in their charge [literally, in their hands] and the young priests,[38] each with his pillow on the ground.[39]

9. And a place was there, a cubit by a cubit, and a slab of marble and a ring was fixed in it, and a chain, on which the keys were hung. When the time for locking arrived[40] he raised the slab by the ring and took the keys from the chain. And the priest locked from inside and the Levite slept[41] outside.[42] Having finished locking he returned the keys to the chain and the slab to its place, put his cloak upon it, *and* slept. If an uncleanness happened to one of them he went out and departed by the winding way,[43] which ran under the Sanctuary (*birah*). And the lamps

[33] In the middle of the great gate.

[34] By this wicket they entered every morning to see that all the vessels of service which were in the court were in their places. Thus it is taught in the first chapter of Tamid, "he took the key and opened the wicket and entered from the house Moked to the court, &c." One party went by the exhedra towards the east, and the other went by the exhedra towards the west; they searched and went until they reached the place where they made the pancakes. Having reached it, each party said "is it peace?" "All is peace;" that is to say, all the vessels of service are in their places in peace. The interpretation of לבלוש is to search and examine.

[35] The structure of the house Moked was not that of an upper chamber, but a vaulted room (*arqualta* in the barbarian tongue) erected upon the ground.

[36] All round seats (or benches) of hewn stone were sunk in the wall, and projected from the wall into the interior of the house Moked on the floor, and over them were other shorter stones, which also projected from the wall and formed a sort of steps, one above the other.

[37] The watch was divided into seven houses of fathers, corresponding to the days of the week, each one doing duty on its day, and the elders of the house of the fathers for that day slept there upon those stone benches.

[38] Young men whose beards were beginning to grow; and they were the watchers.

[39] Because they were not permitted to sleep there upon beds but upon the ground, as the watchers in the courts of kings do. כסתו (his cushion) is a kind of bolster or pillow [*cf.* Ezek. xiii, 18, 20].

[40] *The time* for locking the gates of the court.

[41] Some copies read here ישב, *sat or remained*, instead of ישן, *slept*.

[42] Because the Levites were associated with the priests, as it is said (Numb. xviii, 2) "that they may be joined with thee and minister under thee." On this account in the house Abtinus and the house Nitsus, which were upper rooms, the priests watched above, and the Levites below, and at the house Moked, which was only a vaulted room built upon the ground, the priest was within and the Levite without.

[43] In the מהילה, cavern, or cavernous passage, which went under the whole Sanctuary (*birah*), for a cavernous passage was under the Sanctuary, and all the

were burning on each side, until he reached the bathing room. Rabbi Eleazer, the son of Jacob, said, he went forth by the winding way, which went under the *chel* and passed out by Tadi.[44]

Sanctuary was called *birah*, as it is written (1 Chron. xxix, 19), "the *birah* (palace, A.V.) for which I have made provision." And because he was unclean (בעל קרי) he did not go by way of the court, but by way of the caverns, it being a statute with us that the caverns were not hallowed.

[44] He passed out by the winding way which went under the *chel*, and did not return to the house Moked, because he was *tibool youm* (had bathed but would not be clean until the sun went down). The decision was not according to the opinion of R. Eleazer, the son of Jacob, but as it is taught in the beginning of Tamid, "he came and sat by his brethren the priests in the house Moked until the gates were opened, when he went his way." For although it was unlawful for a *tibool youm* to enter the court of the women, which is the camp of Levi, it was made lighter for this one because he had become unclean whilst within.

(*To be continued.*)

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